



Tauheed aur Shirk

**Aam faham aur jaame' andaaz mein tauheed-o-shirk
ki wazaahat...**

Aasaan Tauheed

Taleef:

Shaikh Abdullah bin Ahmad Al Huwail

Taqdeem:

Dr. Abdullah bin Abdur Rahman Al Jibreen

Dr. Khalid bin Abdullah Al Musleh

Tarjuma -o -tahqeeq

Peer zaadah Shafiqur Rahman Shah Addaraavi

Maktaba Al Faizi

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ARZ-E-NASHIR

Insan ki deeni zindagi ka sab se bada aur aham mas-ala us ka aqeedah hai, aqeeda hi par us ki fikri, ilmi aur amali iqdaamat ki bunyad hoti hai.

Uski har qism ki kamyabi uske aqeede ke sahi hone ke sath wabista hai, is liye us ki taraf is ke liye jitni bhi koshi- shein hon behtar hai.

Tamam Ambiya e kiraam alaihi salam ki awwaleen koshish logon ke aqeede ki islaah rahi hai.

Chunke ke aqeede par insan ki kamyabi ya na kaami ka daro madaar hai isliye insaan ke dushman e azali Iblees ki poori aur hamesha ki koshish yahi rahti hai ke insaan ko aqeede ke hawale se tarah tarah ki kharabiyon muftala kar de aur insaan ki halakat aur barbadi ka saaman ho jaaye.

Ambiya e kiraam alaihi salam ke ba'd dushman ki koshish ke bil muqabil khada hona aur logon ki sahi aqeede ki taraf rahnumayi karna Ulama ki zimmedari hai, isliye har daur mein Ulama ki taraf se mukhtalif andaz mein ye koshish anjaam paati rahi hai aur yun aqeede ki hifazat ka saaman hota raha hai.

Isi koshish ki aik numayan kadi kitabon ki kitabat aur isha'at hai aur kitaab bhi isi sisile ki umda kadi hai.

Is kitab mein muallif ne Tauheed aur uske nawaqiz ki wazahat bade umdah ,jaame' aur aam faham andaaz mein ki hai, aur ise awaam w khawas har aik ke liye qabile istifada bana diya hai.

kitab ki isi khoobi aur ahmiyat ki bina par "Maktaba Al Faizi, Hyderabad" is ki isha'at ka sharf hasil kar raha hai is ummed aur du'a ke sath ke ye bahut se logon ke aqeede ki islaah aur mazbooti ka sabab banegi.

Allah ta'ala ise qabool farmaye aur mufeed banaye. aameen.

Muhammad Sajid Usaid Nadwi

Maktaba Al Faizi, Hyderabad

Taqdeem

Dr. Allamah Abdullah Bin Al Jibree (Rahimuhullah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ، آمَّا بَعْدُ.

Main ne yeh kitaabcha padha jo ke "At Tawheed Al Muya-ssar" (Aasan Tauheed) ke naam se likha gaya hai, jise Shaikh Abdullah bin Ahmad AlHuwaitl Hafizahullah ne tehreer kiya hai. Main ne ise ek qeemti kitaabcha paya hai, jo ke tawheed aur ibadat ke ma'ani, in ke fazail aur ibadaat ki un aqsaam ki misaalon par mushtamil hai jo ke sirf Allah Ta'aala ke liye hi jayez hain.

Is ke saath hi shirk ki baaz aqsaam aur, shirk ki wajah se tawheed main aane waale naqs ka bhi zikr kya hai. Main is kitaabche ko chhaapne aur un mamalik main nashr o taqse- em ki wasiyat karta hun jahan par jahalat aur andhi taqleed ki wajah se kayi aqsaam ka shirk waq'e ho raha hai. Shayed ke, Allah Ta'aala is ke zariye se un logon ko faida pahunchaye jink e saath Us ka irada bhalayi ka ho.

Aur Allah Ta'aala ki rehmat ho hamare Nabi sallallahu alai- hi wa sallam aur un ki aal aur un ke ashaab par, aur salaamti.

Abdullah bin Abdur Rahman Al Jibreen.

3.25.1425 hijri

Taqdeem

Shaikh Khalid Muslih (Hafizahullah)

Tamam tareefen Allah Rabbul Aalameen ke liye hai aur rehmaten aur salaam hon bheje gaye rehmatul lilaalameen , hamare nabi Muhammad aur un ki aal aur un ke ashaab par, us ke baad!

Main ne apne bhai, Shaikh Abdullah bin Ahmad AlHu-wail hafizahullah ki tehreer karda kitaab, "At Tawheed AlMuyas-sar" ko dekha. Mujhe is par Khushi mehsoos hui ke mausufe muhtaram ne is jaleel ul qadr ilm ko sahat aur asaani ke saath tehreer kya hai. Is liye ke muta'allim ke liye asaani paida karna shari'at ke maqasid main se hai. Kyunke Allah Ta'aala ne farmaaya hai:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"Yaqeenan Hum ne Qur'an ko naseehat ke liye asaan kar diya hai, pas kia hai koi naseehat hasil karne waala."

[Surah AlQamar: 22]

Rasool Allah sallallahu alaihi wa sallam ne farmaaya hai:

"Yaqeenan tumhen a saani paida karne waala bana kar bheja gaya hai, sakhti karne waala bana kar nahi bheja gaya."

Aur sahih riwayat main Hazrat Abu Hurairah raziya-llahu anhu se marwi hai keh Rasool Allah sallallahu alaihi wa sallam ne farmaaya:

"Beshak Allah Ta'aala ne mujhe sakhti karne wala aur tund khu bana kar maboos nahi kya, balke mujhe asaani paida karne wala ustaaz bana kar maboos kiya hai."

[Muslim:1478]

Is mubarak shari'at ki bunyad hi ilm o aml mein asaani

par rakhi gayi hai jo ke is ki umoomiyat ke li haz se munasib hai. Is liye ke yeh deen tamam logon ke liye hai.

Hamare bhai Abdullah AlHuwait ki khidmaat jaleelul qadr hain, jin par aap ka shukriya ada karna chahiye aur khuso- osan mousuf ne sab se bunyadi ilm "Ilm e tawheed" ko bahut hi sahl andaz main pesh kya hai; is ilm ke zariye hi se to insan ko Allah Ta'aala ke huqooq ka pata chalta hai jo ke dunya aur Akhirat mein nafa' bakhsh hai.

Main Allah Ta'aala se apne liye aur apne is bhai ke liye qaul- o-amal mein itteba-e-haqq ki toufeeq aur istiqamat ki du'a karta hun; aur ye ke Allah Ta'aala in babarkat koshishon ko nafa' baksh bana de. Aameen.

Kaatib,

Khalid bin Abdullah Muslih

10/5/1424 hijri

MUQADDIMA

Tamam tareefen Allah Rabbul Aalameen ke liye hain aur rehmaten aur salaam hon Khatim ul Ambiya aur mursaleen , hamare nabi Muhammad aur un ki aal aur un ke ashaab par, is ke baad!

Yeh nafa' bakhsh intekhab; jame' masail aur chuninda fawaiyd hain, jinhen tawheed ke baab mein jama kiya gaya hai, jis tawheed ke baghair Allah Ta'aala koi bhi amal qubool nahi karte aur na hi tawheed ke baghair Apne bande par razi hote hain.

Is mukhtasar se risale mein, main ne woh qawaid o zawabit aur taqseemat bhi shamil ki hain jo ke padhne waalon ke liye mutafarriq cheezon ko ek jagah par jama kar deti hain aur mukhtalif uljhe hue masail ka hal pesh karti hain aur un ke zehn main tarteef ke saath jagah pati hain.

Kisi cheez ka ilm tab tak hasil nahi ho sakta jab tak us ke muta'alliq do baaten malum na ho jayen:

Pehli baat:*us cheez ki haqeeqat.*

Dusri baat:*us ki zidd (ulat) ki wazahat.*

Main ne "haqeeqat e tawheed" aur us ke usool o aqsaam ki wazahat karne ki bharpur koshish ki gae hai. Phir foran hi is ke baad tawheed ki zidd yani shirk ka bayan kya hai. Shirk ke ma'ani, is ki mukhtalif suraten aur aqsaam, aur in ke ehkam bayan kye hain. Is liye ke:

"Kisi cheez ki khoobi us ki zidd se zahir hoti hai, Is liye ke azdaad (opposit) ki wajah se cheezen baham imtiyazi haisiyat paati hain."

Tawheed ka jamal o jalal us waqt tak sahih ma'anon mein zahir nahi ho sakta jab tak shirk ki qabahat aur

khatre ko achchi tarah se samajh na liya jaye.

Is mukhtasar se kitaabche mein, main ne chand ek woh dusre mazameen bhi shamil kar liye hain jin ko jaane baghair muwahhid ko koi chaara e kaar nahi.

Main ne masail ko tarteeb dene mein aur un ki taqseem aur tanseeq mein sahl nigari ki bharpur koshish ki hai aur ma'ani aur hudood ka khayal rakhne ke saath saath ikhtisar se sha- wahid aur dalail bhi zikr kiye hain, taake yeh intikhab mukh- tasar aur samajhne ke liye aasaan ho.

Thaka dene wali tawalat se ijtenab kiya hai. Aur aisa ikhti- sar bhi nahi kiya jis se samajhne mein khalal waq'e ho. balkeh is kitaabche ko darmyani surat mein tehreer kiya gaya hai.

Agar main apne maqsad mein kamyab ho gaya hun to yeh Allah Ta'aala ki meherbani hai. Aur agar mujh se koi ghalati huyi ho to woh meri aur shaitaan ki kotahi hai.

Main ne yeh intekhab muhaqqiq ahl e tawheed ulema e kir- aam ki kitaabon se jama kya hai. Aur is ka naam "AtTawheed Al Muyassar" rakha hai. Main Allah Ta'aala se dua karta hun keh Woh Qadir e Mutlaq Zaat is kitaabche ko nafa bakhsh bana de aur Apni mulaqat ke din ise mere meezan e hasanaat mein shamil kar de.

Aameen Ya Rabbal Aalameen.

Aur Allah Ta'aala ki rehmat aur salamti ho hamare Nabi Muhammad aur un ki aal aur un ke ashaab par.

Abdullah Bin Ahmad Al Huwaili

Ar Riyaadh

Mobile 0558850025



TAWHEED KI TAREEF

TAWHEED KE LUGHAWI M'ANE:

Tawheed وَحْدَ يُوْحَدُ ka Masdar hai. Jab kisi cheez ko ek hi shumaar kiya (GARDAANA) jaaye. Iski misaal: Jab aap ye kahen ke ghar se koi bhi na nikle siwaaye ek Muhammad ke, to goya ke ghar se nikalne ke liye aapne akele Muhammad ko bataur e khaas zikr kiya hai. Aur jab ye kahein ke majlis se koi ek bhi naa uthe siwaye khaalid ke to goya ke aapne majlis se uthne ke liye akele khaalid ko khaas kiya hai.

Tawheed ka shar'ai ma'ne:

Shar'ai m'ane ke lihaaz se Allaah Taala ko uski :

1. Rububiyat mein
2. Uloohiyat mein
3. Aur Asmaa wa sifaat mein munfarid, yekta aur akela maana jaaye

Tawheed ki aqsaam:

Tawheed ki teen aqsaam hain:-

1. Tawheed e Rububiyat
2. Tawheed e Uloohiyat
3. Tawheed Asmaa wa sifaat

1. Tawheed e Rububiyat:

Allaah Taala ko yekta maanna:

- i. Paida karne mein
- ii. Baadshahi mein
- iii. Aur Tadbeer mein

Ya ba lafz e deegar yun keh sakte hain : Allaah Taala ko

uske af'aal mein akela maanna, jaise Paida karna, Rozi dena, Zindagi aur maut dena, Barish barsana, aur darakht ugaana.

Iski daleelen:

۱. *أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ*

"Yaas rakho Allah hi ke liye khas hai khaliq hona aur hakim hona"

(Al A'araaf:54)

۲. *لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ*

"Aasmanon aur zameen ki hukumat Allah ta'ala hi ke liye hai"

(Ash Shoora:49)

۳. *قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ*

"Aap kahiye ke woh kaun hai jo tum ko aasman aur zameen se rizq pahunchata hai ya woh kaun hai jo kaanon aur aankhon par poora ikhtiyar rakhta hai aur woh kaun hai jo zindah ko murdah se nikaalta hai aur murde ko zinda se nikaalta hai aur woh kaun hai jo tamaam kaamon ki tadbeer karta hai? zaroor woh yahi kahenge ke 'Allah' to un se kahiye ke phir kion nahi darte"

(Yunus:31)

2. Tawheed e Uloohiyat:

Ise tawheed ibaadat bhi kahaa jaata hai. Iska matlab hai Bandon ke af'aal mein Allaah Taala ko yekta maanna. Jaisa ke namaz wa roza, hajj aur tawakkul, nazr, khauf wa mahab- bat aur umeed aur deegar umoor.

Iski daleel:

۱. *وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ*

۲. *وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا*

۳. *وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا*

3. Tawheed Asmaa wa sifaat:

Yaani Allaah Taala ke wo ausaaf bayaan kiye jaayein jo Allaah Taala ne apni zaat ke liye bayaan kiye hain. Ya phir Rasoolullaah Sallallaahu Alaihi Wasallam Ne Allaah Taala ki jo sifaat e kamaal wa jamaal bayaan ki hain, unhen baghair kisi misaal aur kaifiyat ke bayaan karna.

Iski daleelen:

۱. لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْعَلِيمُ
 ۲. وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
 أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

AHEM TAREEN FAWAID

(i) Tawheed ki teenon aqsaama apas mein aik dusre ko laz- im wa malzoom hain-in mein se koi aik qism bhi dusri se juda nahi ki jaskti, jo koi tawheed ki aik qism baja laye aur dusri ko chod de to wo muwahhid nahi ho sakta.

(ii) Ye baat jaan leni chahye ke, jin kuffar se Nabi (Sallallahu alaihe wa sallam) ne jihaad kiya tha- wo tawheed-e-rub-oobiyaat ka iqrar karte the- wo is baat ka aitera'af karte the keh Beshak Allah Ta'ala hi Khaliq o Maalik hai, Wohi rozi dene wala hai, Wohi zindagi aur maut dene Wala hai, nafa' aur nuqsan Usi ke hath mein hai, Wohi tamaam nizam ki tadbeer karta hai, lekin is ke bawajood wo Islam mein daqil nahi hosakeh-

Iski daleel ye Allah ta'aala ka farmaan hai:

۳. قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ
 وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
 وَمَنْ يُدَبِّرُ الْأَمْرَ ط فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

"Aap kahiye ke woh kaun hai jo tum ko aasman aur zameen se rizq pahunchata hai ya woh kaun hai jo

kaanon aur aankhon par poora ikhtiyar rakhta hai aur woh kaun hai jo zindah ko murdah se nikaalta hai aur murde ko zinda se nikaalta hai aur woh kaun hai jo tamaam kaamon ki tadbeer karta hai? zaroor woh yahi kahenge ke 'Allah' to un se kahiye ke phir kion nahi darte"

(Yunus:31)

(iii) Tawheed-e-Uloohiyat hi Ambiyaa e akram alaiyhi-mus salam ki Dawat ka mouzou raha hai- kyun ke yehi wo bunyaad hai jis par tamaam a'maal qayam hote hain, tawheed-e-uloohiyat ki haqeeqat baja laye baghair tamaam a'maal zaye' hojate hain-isliye keh jab tawheed na payi jaye to uski jagah shirk aajata hai, mursaleen(Rasoolon) aur munkireen ke darmiyaan jhagde ka bunyaadi yehi nukta tha-pus insaan par wajib hota hai ke ispar bharpur dihaan de, in masaiyl ko achchi tarha pade aur iske usoolon ko samjhe.

AHMIYAT E TAWHEED O FAZAYIL

1. Tawheed Islam ka sabse bara rukn :

Islam ka sabse bada sutoon aur rukn Tawheed hai, kisi insaan ke liye us waqt tak islam mein dakhil hona mumkin nahi jab tak wo tawheed ki gawaahi na den, aur jab tak tawheed ka iqrar aur uske elawa baqi tamam cheezon ki nafi (inkaar) na kar le.

Rasoolullah (Sallallahu alaihe wa sallam) ne farmaaya hai:

"Islam ki bunyaad 5 cheezon par hai: is baat ki gawaahi dena ke Allah Ta'ala ke elawa koi mabood-e-bar haqq nahi aur Muhammad Us ke Rasool hain, aur Namaz qaym karna, zakat dena, Ramazan ke roze rakhna, aur Baitullah ka Hajj karna."

[Bukhari : & Muslim]

2. Tawheed sabse aham aur pehle wajib:

use tamam a'maal par awwaliyat hasil hai, aur apni azeemush shaan manzilat aur intehayi ahmiyat ki wajah se tamam aham umoor par sabqat rakhti hai, tawheed ki dawat sabse pehli dawat hai, Rasoolullah (Sallallahu alaihe wa sallam) ne jab Mu'aaz bin Jabal (....) ko Yamen bheja to Aap (Sallallahu alaihe wa sallam) ne farmaaya:

"Tum Ahle kitaab ki ek qoum ke paas ja rahe ho- sabse pehle unhen "La ilaha illallah" ke iqrar ki dawat dena-"

Aik riwayat mein hai:

"Sab se pahle is baat ki gawahi dena ke woh Allah ki tauheed baja laaye"

(Bukhari, Muslim)

3. Tawheed aur Qabooliyat e A'maal:

Tawheed ke baghair ibadaat qabool nahi hoti, Ibadat ke sahih hone ke liye tawheed aham tareen shart hai, ibadat ko us waqt tak ibadat nahi kaha jاسکتا jab tak us

mein tawheed na ho, jaise namaz ko us waqt tak namaz nahi kaha jaa sakta jab tak use paakizgi ke sath ada na kiya jaye, jab us mein shirk dakhil hojata hai to ibadat tabaah o barbad hojati hai, jaisa keh agar taharat ki halat mein koi hadas pesh aajaye to taharat baqi nahi rehti, tawheed ke baghair ibadat shirk banjati hai, jis ki wajah se amal tabah o barbad hojate hain aur us amal ka karne wala hamesha hamesha ke liye jahannami qarar paata hai.

4. Tawheed duniya w aakhirat mein amn o hidayat ka sabab:

Iski daleel Allah Ta'ala ka ye farmaan hai:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

"Jo log imaan rakhte hain aur apne imaan ko shirk ke saat makhloot nahi karte, aison hi ke liye amn hai aur wohi raah-e-rast par chal rahe hain."

Yahan par zulm se murad shirk hai, jaisa ke Rasoolullah (Sallallahu alaihe wa sallam) ne wazeh kiya hai.

❦ Hadees mein aata hai ke jab ye aayat nazil hui to Sahaba e kiram ne zulm ka 'aam matlab samjha. (kotahi, galati aur gunah waghairah) jis se woh pareshan ho gaye aur Rasoolullah Sallallahu alaihe wa sallam ki khidmat mein aakar kahne lage: ya rasoolallah! ham mein se kaun shaks aisa hai jis ne zulm na kiya ho, Aap Sallallahu alaihe wa sallam ne farmaya "is zulm se muarad woh zulm nahi jo tum samajh rahe ho balke is se muraad shirk hai jis tarah Luqman ne apne bete se kaha: ya qeenan shirk azeem zulm hai" (Bukhari 2/484) ❦

Imaam ibn e Katheer (rahimahullah) farmaate hain:

"Yehi wo log hain jo sirf Aik Allah Wahdahu lashareek ki ibadat baja late rahe, aur Allah ke sath kisi bhi cheez ko

shareek nahi thehraya, ye log qayamat ke din aman mein honge aur duniya aur aakhirat mein raah e hidayat par honge.”

Chunacheh jo koi tawheed ko poori tarah se baja layega; uske liye poori poori amn aur bharpur hidayat hogi aur baghair kisi azab ke jannat mein dakhil hojayega, shirk sabse bada zulm hai jabke tawheed sabse bada adl hai.

5. Tawheed Jannat mein dakhile ka sabab:

Jannat mein dakhil hone aur jahannam ke azaab se najaat paane ka bunyadi sabab tawheed hi hai, Rasoolullah (Sallallahu alaihe wa sallam) ne farmaaya:

“Jo is baat ka qael hojaye ke Allah Ta'ala ke siwa koi mabood-e-bar haq nahi aur Muhammad (Sallallahu alaihe wa sallam) Us ke bande aur Us ke Rasool hain aur Eisa (alaihissalam) uske bande aur Rasool hain aur kalimah hain jo Us ne Maryam (alaihassalam) ki taraf ilqaa kiya (daal diya) tha aur Roohullah hain aur ye ke jannat haqq hai aur dozakh haqq hai; to Allah Ta'ala use jannat mein dakhil karega, khwah uske a'maal kaise bhi hon.”

(Bukhari:3435, Muslim:28)

Neez Rasoolullah Sallallahu alaihe wa sallam ne ye bhi farmaaya hai:

“Beshak jo insaan Allah Ta'ala ki raza mandi ke liye “laa ilaha illallah” ka iqraar kare Allah Ta'ala ne us par jahannam ki aag ko haraam kardiya hai.”

(Bukhari:415, Muslim:33)

6. Tawheed Duniya aur Akhirat ki takleef se najaat ka sabab:

Allamah ibn e Qayyim (rahimahullah) farmaate hain:

“Tawheed us ke doston aur dushmanon ko khouf se najaat dilane wali hai.”

(i) Dushmanon ke mutalliq: pas tawheed Allah ke dushmanon ko bhi dunya ki takleef aur sakhtiyon se

najaat dilane ka sabab hai, Allah ta'aala ka farmaan:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى
الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

"P's wo log jab kashtiyon mein sawar hote hain toh Allah Ta'alaa hi ko pukaarte hain us ke liye ibadat ko khalis karke ; phir jab Woh unhen khushki ki taraf bacha laata hai to usi waqt shirk karne lagte hain."

(ii) jahan tak doston ka ta'alluq hai: to unhen duniya aur akhirat ki takleef aur sakhtiyon se najaat deti hai, ye Allah Ta'alaa ke bandon mein uski sunnat hai, pas tawheed jaisi koi cheez nahi jisse sakhtiyon ka muqabalah kiya jasake, yehi wajah hai keh masayib ki du'aaon mein Allah Ta'alaa ki tawheed payi jaati hai, jaise ke Yunus (alaihissalam) ki dua : jab koi bhi pareshan-e-haal is dua ke sath Allah ke samne dua mangta hai toh Allah Ta'alaa us tawheed ke sabab uski pareshaniyon ka izalah karte hain. (Tirmizi:3505)

Insaan ko pareshaniyon aur mushkilat se do chaar karne wali sabse badi musibat shirk ki beemaari hai, usse najaat sirf tawheed ki badaulat hi mumkin hai, tawheed hi tamam makhlooq ke liye haqeeqi panah gaah aur unke liye mazboot qil'ah aur unki haqeeqi madad hai.

7. Jinnat aur insaan ko paida karne ki hikmat; Tawheed :

Allah Ta'alaa farmaate hain:

"Aur Main ne jinn aur insaan ko sirf apni ibadat (yani Allah Ta'alaa ki tawheed bajlane) ke liye paida kiya hai."

(Az Zariyaat:56)

Pas jitne bhi Rasool bheje gaye aur jitni bhi kitaaben nazil ki gayin aur jitne bhi Allah Ta'alaa ki taraf se shari'aten aayin aur jitni bhi makhluqaat paida ki gayin un sab ka maqsad ye tha ke tamam makhluqaat ko chodkar sirf

aik Allah ta'aala ki tawheed bajalayi jaye.

✽ Tauheed ke fawaaid aur fazail mein se ye bhi hai ke Allah ta'ala Qiyamat ke din tamaam makhlooq ke saamne aadmi ko najaat ata karenge, Rasoolullah Sallallahu alaihe wa sallam ne farmaya:

"Qiyamat ke din poori kayenaat ke saamne aik shaks ko bulaya jaayega aur uske saamne us ke 99 register buraiyon ke rakh diye jayenge, har daftar itna lamba chauda hoga ke jahan tak nazar kaam karti hai...magar us se kaha jaayega...:tumhari aik neki hamare paas mahfooz hai, tum par aaj zulm nahi kiya jaayega, uska aik kaghaz ka purza nikala jayega jis par likha hoga 'Laa ilaha illallah' bandah arz karega ke ya Allah! itne bade daftaron ke muqabale mein aik kaghaz ke purze ki kia haisiyat hai? jawab milega ke aaj tujh par zarra bhar zulm na hoga, chunache woh bade bade daftar tarazoo ke aik palde mein aur kaghaz ka woh purza doosre palde mein rakh kar wazan kiya jayega to Laa ilaha illallah" ke kaghaz waala palda bhaari ho jayega" (Tirmizi:2639)

Syyeduna Anas raziyaallahu anhu kahte hain ke main ne Rasoolullah Sallallahu alaihe wa sallam ko ye farmate suna:

"Allah ta'ala ne farmaya hai ke aye Adam ke bete! agar too mere paas gunahon se poori zameen bhar kar le aaye, phir us mein shirk na ho to main usi miqdaar mein maghfirat tere paas le aaunga" (Tirmizi:3540)

Abu Saeed khudri (raziyaallahu anhu) Rasoolullah (Sallallahu alaihe wa sallam) se bayan karte hain ke Moosa (alaihis salaam) ne Allah Ta'ala se arz kiya: "Aye mere Rabb! Mujhe aisi cheez bata jis se mein teri yaad karun aur tujhse dua kiya karun." Allah Ta'ala ne farmaaya: "Aye Musa! La ilaha illallahu padha kar-" Janab e Musa (alaihis salaam) ne arz ki keh: "Aye mere Rab! Ise to tere sab bande parhte hain?" Allah Ta'ala ne farmaaya: "Aye

Musa! Siwaye mere agar saaton aasmaan aur unke bashinde aur saaton zameenen, tarazoo ke aik palde mein rakhdiye jayen aur doosre palde mein sirf 'la ilaha illallahu' rakh kar wazan kiya jaaye to La ilaaha...wala palda bhari hoga. (Ibn e Hibban:6281)

Bukhari aur Muslim mein: Sayyiduna Itban(raziyaallahu anhu) se riwayat hai keh Rasoolullah(Sallallahu alaihe wa sallam) ne farmaaya:

"Jo shakhs Allah Ta'ala ki raza ke liye "la ilaha illallah" ka iqraar karta hai to Allah Ta'ala uspar dozakh ke azab ko haraam kardeta hai." (Bukhari:1186)



“LA ILAHA ILLALLAH” KA M’ANA AUR MAFHOOM

Allah Ta’aala ka ye farmaan hai:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“Allah Ta’aala , farishte aur ahle ilm is baat ki gawaahi dete hain keh Allah ke siwa koi mabood nahi aur Wo adl ko qayem rakhne waala hai, us Ghalib aur Hikmat Waale ke siwa koi ibadat ke layeq nahi.”[Surah Ale Imraan: 18]

Aur Allah Ta’aala ka farmaan hai:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“So (Aye Nabi!) Aap jaan len ke Allah ke siwa koi mabood nahi.” [Surah Muhammad: 19]

Iska Manaa: Allah Ta’aala ke elawa koi bhi mabood e bar haqq nahi.

Chand dusre baatil m’aani:

1. Allah Ta’aala ke elawa koi mabood nahi: ye maana baatil hai, isliye ke jis ki bhi bandagi ki jaye khawah wo haq ho ya baatil; wo mabood aur illah hai.

2. Allah Ta’aala ke elawa koi khaaliq nahi, ye iske ma’ne ka ek juzz hai, lekin maqsood ye nahi, agar “La ilaha illallah” ka yehi maana hota tou Rasoolullah Sallallahu alaihe wa sallam aur aap Sallallahu alaihe wa sallam ki qaum ke mabain ikhtilaf na hota, isliye ke wo tou is cheez ka iqrar karte the.

3. Allah Ta’aala ke elawa kisi ki hakimiyat nahi, ye bhi iske m’ana ka ek juzz hai, lekin ye kaafi nahi, isse maqsood hasil nahi horaha, isliye ke Agar Allah Ta’aala ko akela hakim mana jaaye aur uske saat ghair ki bandagi bhi ki jaye to tawheed hasil nahi hoti.

KALIME KE ARKAAN:

is ke do arkaan hain:

1. *Tamam maboodon ki nafi (La ilaha): y'ani Allah Ta'aala ke siwa jitne bhi maboodon ki bandagi ki jaati hai un sab ka inkaar kiya jaaye.*

2. *Allah Ta'aala ke lie bandagi ka isbaat: (illallahu : Ibadat ko sirf Allah wahdahu lashareek ke lie sabit kiya jaye, iski daleel ye aayat hai:*

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

"Jis ne taaghoot ka inkaar kiya aur Allah Ta'aala par imaan laya to usne mazboot kade ko thaam liya."

[Surah Al Baqarah:02: 256]

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ

Ye nafi hai.

وَيُؤْمِنُ بِاللَّهِ

Ye isbaat hai.

❦ *Kade se muraad "La ilaha illallah" yani tawheed hai- aik sahih hadees mein hai, Nabi e kareem Sallallahu alaihe wa sallam ne farmaya :*

"Jis ne "La ilaha illallahu" ka iqrar kiya aur Allah Ta'aala ke elawa tamam maboodon ka inkaar karliya to uska maal, uski jaan, mehfooz hai aur (Qayamat mein) us ka hisab Allah ke yahan hoga." [Sahih Muslim]

Neez Allah Ta'aala ka farmaan hai:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ، إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

"Aur jab Ibrahim ne apne baap aur apni qaum se kaha: 'Beshak main un cheezon se bilkul bari hoon jinki tum ibadat karte ho siwaye Uske jisne mjhe paida kiya, pas beshak wo mujhe zaroor rasta dikhayega."

[Sura Zukhruf:43: 26-27]

إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ

Ye nafi hai.

إِلَّا الَّذِي فَطَرَنِي

Ye isbaat hai.

La ilaha illallah ka iqraar insaan ko kab faida dega:

1. Jab insaan uske m'ane ko samjhe.
2. Jab us ke muqtaza par amal kare (ghair Allah ki bandagi tark kar ke sirf aik Allah ki bandagi kare).

LA ILAHA ILLALLAH KI SHUROOT

1. Ilm, jo ke jahalat ke munafi (ulat) ho.
2. Yaqeen, jo ke shak ke munafi ho.
3. Ikhlaas, jo ke shirk ke munafi ho.
4. Sidq, jo ke jhoot ke munafi ho.
5. Mahabbat, jo ke bughz ke munafi ho.
6. Sar e tasleem kham karna, jo ke tark (chodne) ke munafi ho.
7. Qabool, jo ke rad ke munafi ho.
8. Ghairullah ka inkaar.

In sharayet ki tafseel:-

1. Ilm: iska ma'na ye hai ke La illaha illallah ke nafi wa isbaat ke maani ka ilm ho.

(i) jaisa ke irshad e Bari Ta'aala hai :

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

"So (Aye Nabi!) Aap jaan len ke Allah ke siwa koi mabood nahi."

[Surah Muhammad: 19]

2. YAQEEN: yaqeen jo ke shak ke munafi ho, iska m'ana ye hai ke: ye kalimah kehne wale ko pukhta yaqeen ho ke mabood e bar haqq sirf aur sirf aik Allah hi hai.

(i) Allah Ta'aala ka farmaan hai :

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ، أُولَئِكَ هُمُ الصَّادِقُونَ

"Beshak Momin wo log hain jo Allah Ta'aala aur uske Rasoolullah par imaan laaye aur phir shak nahi kiya aur apne amwaal aur apni jaanon se Allah ki raah mein

jihad kiya yehi log sachche hai." [Sura Hujurat:49: 15]

3. IKHLAAS: iska matlab ye hai ke har qism ki ibadat sirf Allah Ta'aala ke liye khalis ho aur kisi bhi qism ki ibadat ko ghair ullah ke liye na baja laye.

Jaisa ke Allah Ta'aala ka farmaan hai:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

"Unhe sirf yehi hukm diya gaya hai ke Allah ki ibadat karen uske liye deen ko khalis karte huye yaksu hokar."

[Surah Bayyinah:98:05]

4.SIDQ: siqd jo kizb(jhoot) ke munafi ho, yani kalma-e-tawheed ke iqrar mein insaan sachcha ho, uski zubaan se iqrar aur dil se tasdeeq mein mutabaqat honi chahiye.

Farmaan-e-ilahi:

الْم، أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ، وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Aleef Laam Meem, kiya logon ne guman kiya hai ke wo isi par chod-diye jayenge ke kah den ham imaan laye aur unki azmaish na ki jayegi, halanke bilashuba Ham ne un logon ki bhi azmaish ki jo unse pehle the, so Allah Ta'aala har surat un logon ko jaan lega jinhon ne sach kaha aur un logon ko bhi har surat jaan lega jo jhooten hain."

[Surah Ankaboot:29: 1-3]

5.MAHABBAT: mohabbat jo bughz ke munafi ho, iska maana ye hai ke jab aap is kalime ka iqrar kare to dil se Allah aur uske Rasool Sallallahu alaihe wa sallam is kalime aur iske maani o madlool se mohabbat karte hon.

Allah Ta'aala ka irshad hai:

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

"Kuch log aise bhi hain jo Allah ke elawa mabood banate hai, unse aisi mahabbat karte hain jaisi Allah se karni chahiye aur imaan waale Allah se shadeed maahabbat rakhte hain."

[Sura Baqarah:02: 125]

6. TABEDAARI: iska maana ye hai ke sirf aik Allah wahadahu lashareek ki ibadat ki jaye aur uski sharaiyat ke samne sar tasleem kham kiya jae, aur in shari'yat ke bar haqq hone ka aiteqad rakha jaye.

Allah Ta'aala ka farmaan e girami hai:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

"Aur apne Rabb ki taraf palat aao aur Us ke mutee' hojao."

[Surah Zumar:39: 54]

❦ Allama Sa'di rahimahullah farmate hain:

"palatne ka matlab hai dil se Allah ki taraf paltna aur mutee' hone ka matlab baaqi aa'za se rujoo' hona hai" ❦

7.QABOOL: Qabool jo inkaar ke munafi ho yani tawheed aur La ilaha illallah ke maane ko samjhne ke sath sath use: aur jin ma'ani par ye kalimah dalalat karta hai unhen bhi qabool kare aur ibadat ko sirf Allah Ta'aala ke liye khaas kare aur ghairullah ki ibadat tark karde.

Farmaan-e-ilahi hai:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ، وَيَقُولُونَ إِنَّا لَنَارِكُوكَ
آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

"Jab unse kaha jata tha ke Allah Ta'aala ke siwa koi ibadat ke layeq nahi hai to ye log takabbur karte the (kahete the) kiya ham ek deewane shayer ke qaul par apne khudaon ko chod den?" [Surah Saaffaat:37: 35]

8. ALLAH TA'AALA KE ELAWAH TAMAM MABOODON KA INKAR: yani ke ghairullah ki ibadat se bara'at ka izhar kiya jaye aur uske batil hone ka aqeedah rakha jaaye, Allah Ta'aala ka irshad hai:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

"Jis ne taaghoot ka inkaar kiya aur Allah Ta'aala par imaan laya to usne mazboot kade ko thaam liya."

[Surah Al Baqarah:02: 256]



SHAHADAT MUHAMMAD RASOOLULLAH

Is ki daleel Allah Ta'ala ka yeh farmaan hai:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

"Tumhaare paas ek paighambar tashreef laye hain jo tum mein se hain tumhaare nuqsan ki baat un par nihayat giran guzarti hai jo tumhare faide ke bade khwahishmand rehte hain, imaandaron ke saath bade shafeeq aur mehrbaan hain" [Surah tauba:09: 128]

Neez Allah Ta'ala ka farmaan hai:

وَاللَّهُ يَعْلَمُ أَنَّكَ لِرَسُولُهُ

"Aur Allah Ta'ala jaanta hai ke bila shubah aap yaqeenan Us ke rasool hain" [Surah Munafiqoon:63: 01]

Is ka ma'ni:

dil ki gahrayi se e'teqaad aur pukhta tasdeeq jis ke sath zabaan ka iqrar bhi shamil ho ke Muhammad Sallallahu alaihe wa sallam Allah ke bande aur rasool hain, jinhain Allah Ta'ala ne tamam saqlain jinn o ins ki taraf mab'oos kya hai.

Is Shahadat ke arkaan:

Is ke do arkaan hain:

1. Aap (Sallallahu alaihe wa sallam) ki risalat ka e'teraaf.

Is ki daleel Allah Ta'ala ka yeh farmaan hai:

مُحَمَّدٌ رَسُولُ اللَّهِ

"Muhammad (Sallallahu alaihe wa sallam) Allah kay rasool hain" [Surah Fath:48: 29]

2. Yeh aqeedah rakhna keh Aap (Sallallahu alaihe wa sallam) Allah Ta'ala ke bande hain.

Is ki daleel yeh hai keh Allah Ta'ala ne ashraf tareen

maqamat par Aap (Sallallahu alaihe wa sallam) ki sift e bandagi bayan ki hai. un mein se ek maqam dawat ka bhi hai.

Allah Ta'ala ka farmaan hai:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

"Aur jab Allah ka banda Allah ko pukaarne ke liye khada hua to log us par toot padne ko tayyar ho gaye."

[Surah Jinn:72: 19]

☆ Pas Aap (Sallallahu alaihe wa sallam) Allah Ta'ala ke rasool hain, Aap (Sallallahu alaihe wa sallam) ko jhutlaya nahi ja sakta.

☆ Aap (Sallallahu alaihe wa sallam) Allah Ta'ala ke bande hain, Aap (Sallallahu alaihe wa sallam) ki bandagi nahi ki ja sakti.

Is ki sharait wa taqaaze:

Is ki chaar sharait hain:

1. Jo baat Aap (Sallallahu alaihe wa sallam) ne batayi, us ki tasdeeq karna.
2. Hukm mein Aap (Sallallahu alaihe wa sallam) ki tameel karna.
3. Aap (Sallallahu alaihe wa sallam) ke mana kardah umoor se mukammal ijtinaab karna.
4. Aap (Sallallahu alaihe wa sallam) ke bataye huye tareeqe ke mutabiq Allah Ta'ala ki bandagi karna.



SHIRK KI TAREEKH

Bani Adam mein asl cheez tawheed hai; jabke shirk baad mein dakhil hua hai.

Hazrat ibn e Abbas(radhiyallahu anhu) farmate hain:

"Adam(alaiyhissalam) se le kar Nooh(alaiyhissalam) tak das sadiyon ka arsa tha- ye sub log tawheed par the."

Ruye zameen par awwaleen shirk ka zuhur(shirk ki shuru'aat) :

Nooh(alaiyhissalam)ke logon ne Saliheen(nek logon) ki shaan mein ghulu se kaam liya, aur unki tasveeren banakar rakhlin ,phir Allah Ta'alaa ko chodh kar unki hi ibadat karne lage. Phir Allah ta'aala ne un logon ki taraf Nooh(alaiyhissalam) ko bheja jo unhen tawheed ki dawat diya karte the.

Moosa(alaihissalam) ki qaum mein shirk :

In logon mein us waqt shirk paida hua jab unhon ne bachhde(calf) ki pooja shuru ki.

Eisaiyon mein shirk :

In mein Eisa(alaiyhissalam) ke aasmaan par uthaye jane ke baad shirk us waqt shuru hua jab Pauls(a jew) aaya, aur usne dhoke baazi aur munafaqat se Eisa(alaiyhissalam) par emaan ka izhar kiya aur Eisaiyon ke Deen mein bigaad paida karne ke liye Aqeeda e Taslees aur saleeb(cross mark) parasti ke sath sath sanam parasti bhi dakhil kardi.

Ahl-e-'Arab mein shirk :

In logon mein shirk us waqt shuru hua jab Amr ibn luhay khuz'ai ne Ibrahim(alaiyhissalam) ke deen mein bigaad paida kiya aur bahar se butt la kar Hijaaz mein pahun-

chaye aur logon ko unki ibadat karne ka hukm diya.

Ummat-e-Muhammed(Sallallahu alaihe wa sallam) mein shirk:

Is ummat mein chauthi (4th) sadi hijri ke baad Fatimi Shi'ah ke haathon par us waqt shuru hua jab unhon ne qabron par dargahen banayin aur milaad ki bid'at eijad ki aur saliheen ki shaan mein ghulu kiya.

Aur isi tarah is shirkiya kaam mein bigdi hui Sufiyat (sufiya) ka bhi bada dakhal hai, jo tasawwuf ke mukhtalif silsilon ki taraf mansoob hain- (aur awliya ki shaan mein ghulu karte hain).



SHIRK KA M'ANAA AUR USKI AQSAAM

SHIRK KA M'ANAA:

“Lughat” mein ishteraak aur barabari karne (aur sath milane) ko kahte hain.

Sharai'at mein “Allah Ta'aala ki khusoosiyaat mein ghairullah ko uske sath baraber karna.

SHIRK KI AQSAAM:

1. Shirk e Akbar: har woh amr jise shaare' ne shirk kaha ho, aur jis se insaan ka deen se nikal jaana lazim ata ho (Aisa kaam jiske karne se wo insaan Deen-e-Islam se bahar hojaye).

2. Shirk e Asghar: Har wo qawli ya fe'li amal jis par shirk ya kufr ka itlaq shari'at mein sabit ho, lekin dalayel ki raushni mein sabit hota ho keh aisa insaan Deen se kharij nahi hota.

SHIRK E AKBAR AUR SHIRK E ASGHAR MEIN FARQ:

Shirk e akbar aur shirk e asghar ki wazahat is naqshe ki madad se ki jaati hai:

Shirk e Akbar :

- (i) Insaan ko Deen-e-Islam se kharij kardeta hai.
- (ii) Shirk e Akbar karne wala dayemi (Hamesha ke liye) jahannami hai.

(iii) Isse tamam A'maal zaaye' hojate hain.

(iv) Iski wajah se khoon aur maal mubaah hojata hai.

Shirk e Asghar:

- (i) Insan ko Deen-e-Islam se bahar nahi karta.
- (ii) Agar Jahannam me chala bhi gaya to hamesha Jahannam mein nahi rahega.

(iii) Tamam A'maal zaye' nahi hote ; sirf wahi amal

zaye' hota hai jis me shirk ki aamezish huyi ho.

(iv) khoon aur maal mubaah nahi hota.

SHIRK E AKBAR KI AQSAAM:

shirk e akbar ki Chaar(4) aqsaam hain:

1. Dua mein shirk: iski daleel Allah Ta'ala ka ye farmaan hai:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى
الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

"Pas jab kashtiyon mein sawar hote hain to Allah Ta'aala hi ko pukarte hain, uske liye ibadat ko khalis karke; phir jab Wo khushki ki taraf bacha laata hai to usi waqt shirk karne lagte hain." [Surah 'Ankaboot: :29: 65]

2. Niyyat aur irada aur qasd mein shirk: iski daleel Allah Ta'aala ka ye farmaan hai:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا
لَا يُخْسِرُونَ، أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ
مَا صَنَعُوا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ

"Jo shakhs duniya ki zindagi aur uski zeenat chahe to Ham aise logon ko duniya mein hi unke a'maal ka poora badla dedete hain aur wo duniya mein ghaate mein nahi rahete, yehi log hain jinka akhirat mein aag ke siwa kuch hissa nahi, jo kuch unhon ne duniya mein banaya wo barbad hojayege aur jo amal karte rahe wo bhi besood honge." [Surah Hud:11: 15-16]

3. Ita'at mein shirk: iski daleel Allah Ta'aala ka ye farmaan hai:

اتَّخِذُوا أَنْبَاءَهُمْ وَرُؤُسَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا، لَا إِلَهَ إِلَّا هُوَ، سُبْحَانَهُ عَمَّا يُشْرِكُونَ

"In logon ne Allah Ta'aala ko chodkar apne aalimon aur darweshon ko Rabb banaliya aur Maryam ke bete Maseeh

ko; haalan keh unhen sirf aik akele Allah Ta'aala hi ki ibadat ka hukm diya gaya tha jiske siwa koi mabood e bar haqq nahi Wo paak hai unke shareek muqarrar karne se."

[Surah Tauba:09: 31]

Is Aayat ki wo tafseer jis mein koi ishkaal nahi, wo ye hai keh:

"Gunaah ke kaamon mein ulama-o-ubbad ki ita'at, na ye keh unhen pukara jana [aur unse hajaat talab karna], jaisa ke Rasoolullah (Sallallahu alaihe wa sallam) ne iski tafseer Adi bin Hatim (raziyallahu anhu) ke samne farmayi; jab unhon ne Rasoolullah (Sallallahu alaihe wa sallam) se arz kiya: "Ham to unki ibadat nahi karte the." To Rasoolullah (Sallallahu alaihe wa sallam) ne unhen bataya ke gunaah ke kamon mein unki ita'at karna hi unki ibadat thi."

4. Mahabbat mein shirk: iski daleel Allah Ta'aala ka ye farmaan hai:

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

"Baaz log aise bhi hain jo Allah Ta'aala ke sharik auron ko thehra kar unse aisi mohabbat rakhte hain, jaisi mohabbat Allah Ta'aala se honi chahiye."

[Surah Tauba: 09:31]



SHIRK E AKBAR AUR SHIRK E ASGHAR KI MISAALEIN

Shirk e Akbar ki misaalein:

1. Shirk e Akbar jali: Ghairullah ke liye zabah karna, ghairullah ke naam ki nazar maanna, aur ghairullah se madad maangna.

2. Shirk e Akbar khafi: jaise munafiqeen ka shirk aur riyakaari, Maslan: Dil mein ghairullah ka khouf yani aisi baat par khouf rakhna jis par Allah Ta'aala ke elawa koi bhi qaadir nahi.

Shirk e Asghar ki misaalein:

1. Shirk e Asghar jali: Ghairullah ki qasam uthana, aur ye kehna jo Allah Ta'aala chahe aur tum chaho aur ye kehna: agar Allah Ta'aala aur tum na hote...."

2. Shirk e Asghar khafi: jaise ma'muli qism ki riyakaari aur parindon se faal nikaalna.

SHIRK SE BACHNE KI MUFEED DUA:

Syyeduna Abu Moosa raziyallahu anhu farmaate hain: Rasoolullah (Sallallahu alaihe wa sallam) ne farmaaya:

"Aye logo! Shirk se bachkar raho, be shak ye chyunti ki chaal se ziada makhfi hota hai." Phir aik insaan ne Aap (Sallallahu alaihe wa sallam) se arz kiya: "ya Rasool Allah! Jab ye chyunti ki chaal se ziada makhfi hai to ham is se kaise bach sakte hain? To Aap (Sallallahu alaihe wa sallam) ne farmaaya: "tum yun kaha karo:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ أَشْرَكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

"Ae Allah! ham Teri panah mangte hain keh ham jaante hue Tere sath shirk ka irtekar karen, aur us jis cheez ko ham nahi jante uspar Teri maghfirat ke talab gaar hain."

(Ahmad)



SHIRK KA KHATRA AUR SAZA

1. Agar shirk karne wala tawba ke baghair marjaye to uski maghfirat nahi hogi, Farmaan-e-ilahi hai:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Yaqeenan Allah Ta’aala Apne sath shirk kiye jaane ko nahi bakhshata aur uske siwa jise chahe bakhsh deta hai.”

[Surah Nisa: 04: 116]

2. Mushrik Insaan millat-e-islam se kharij hai.

3. Allah Ta’aala mushrik ka koi aml qubool nahi karte aur uske sabeqa (pehle ke) nek a’maal bhi barbad kardiye jaate hain, Allah Ta’aala ka farmaan hai:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

“Aur unhon ne jo jo a’maal kie the Ham ne unki taraf badh kar unhen paraagandah zarron ki tarah kardiya.”

[Surah Furqan: 25: 23]

Neez Allah Ta’aala ka ye bhi farmaan hai:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَالَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

“Yaqeenan Aap ki taraf bhi aur Aap se pehle Ambiya ki taraf bhi wahi ki gayi ke agar aap ne bhi shirk kia to bilashuba aap ka amal zaye' hojayega aur yaqeenan aap riyakaaron mein se hojayenge.” [Sura zumar: 39: 65]

4. Mushrik insaan par Allah Ta’aala ne Jannat ko haram kardiya hai, aur uska thekana hamesha hamesha ke liye jahannam mein hoga [aur use kisi ki koi shafa’at kuch bhi kaam nahi ayegi; kyun keh husool shafa’at ke liye tawheed bunyadi shart hai], Farmaan-e-ilahi:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ

"Yaqeen maano keh jo shakhs Allah Ta'aala ke sath shirk karta hai Allah Ta'aala ne uspar jannat haram kardi hai, uska thekana Jahannam hi hai aur gunah-gaaron ki madad karne wala koi nahi hoga."

[Surah Ma'idah: 05: 72]



NAWAQIZ-E-ISLAM

Nawaqiz (Naaqiz ki jama(plural) hai) Naqiz kehte hain kisi kharab, faasid, batil karne waale qaul aur amal ko, ye umoor bahut ziyada hain, lekin un mein se ziyada khatar-naak aur kasrat se waq'e hone waali (10) cheezen hain:

1. Allah Ta'aala ke sath shirk karna: shirk mein se ghair ullah ke liye zabah karna bhi hai, jaise kisi qabr par zabah karna ya phir jinnat (ya shayateen) ke liye zabah karna.

Allah Ta'aala ka farmaan hai:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

"Yaqeenan Allah Ta'aala Apne sath shirk kiye jaane ko nahi bakhshata aur uske siwa jise chahe bakhsh deta hai."

[Surah Nisa: 04: 116]

2. Apne aur Allah Ta'aala ke darmiyaan waaste banana unko sifarishi banana unpar bharosa karna.

❖ Iski daleel Allah ka ye farmaan hai:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاءُ نَاَعِنَدُ اللَّهَ

"Ye log Allah Ta'aala ke elawah aison ki ibadat karte hain jo inko nuqsan desakte hain na faida aur kehte hain keh ye Allah Ta'aala ke yahan hamare sifaarishi hain."

[Surah Yunus: 18]

Yehi haal o hukm un logon ka bhi hai jo qabron aur mazaraat par haziriyen dete hain, wahan wo ibadaat baja late hain jo sirf Allah ke layeq hain jaise Dua, nazar, zabah wa fariyad karna, qabron ke gird tawaf karna; ye sab kaam wo is umeed par karte hain keh ye qabron aur mazaron waale Allah Ta'aala ke yahan inki sifarish karenge, maujuda daur mein sab se ziada waaq'e hone

wala aur sab se ziada khatarnaak islam ka mukhalif aur naqiz fe'l yehi hai.

Irshad-e-Ilaahi hai.

"Farma dijiye keh Allah ke siwa jin ka tumhein guman hai, sab ko pukar lo, Na un main se kisi ko asmaan aur zameen mein se ek zarre ka ikhtyaar hai aur na hi us mein un ka koi hissa hai, na un main se koi Allah ka madadgaar hai. Kisi ki shafa'at us ke paas kuchh faida nahi de gi siwaye us kay jise Woh ijazat de."

[Surah Saba: 22-23]

Mushrikeen qadeem hon ya jadeed; shafa'at e Qehri ke aqeede se wabastah ho kar shirk e akbar mein muftala ho chuke hain. Halanke Allah Ta'ala ne Qur'an e Kareem mein kayi maqamaat par Qayamat ke din aesi kisi bhi qism ki shafa'at ki nafi ki hai jis ka yeh mushrikeen aqeedah aur guman rakhte hain.

farman e Ilaahi hai:

"Aye Imaan walo! Jo maal Ham ne tumhein diya hai us mein se kharch (Allah ki raah mein) karte raho is se pehle keh woh din aaye, jis mein na koi tijarat kaam aayegi, na dosti aur na shafa'at aur Kafir hi zalim hain."

[Surah Baqarah: 02:256]

Neez Farmaan e Ilaahi hai:

"Aur tum Qur'an ke zariye un logon ko darao jo is baat se darte hain keh woh apne Parwardigaar ki taraf uthaye jaenge (aur) us ke siwa un ka koi kaarsaaz aur sifarish karne wala nahi, taake woh parhaizgaar banen."

[Surah An'aam: 06: 51]

In mazkoora baala ayaat se ma'loom hota hai keh jis shafa'at ki nafi ki gayi hai woh shafa'at e Qehri (dabao waali shafa'at) hai yani mushrikeen yeh aqeedah rakhte the keh hamaare awuliya o saaliheen ka Allah Ta'ala ke haan aisa maqam hai ke woh jis ko chahen Allah ke azaab

se chhuda len. Jaisa keh hamaare daur ke log bhi kehte hain: "Khuda ka pakda chhudaye Muhammad ?..... Muhammad ka pakda koi nahi chhura sakta." aur kehte hain: "Un ki jaah se talab ki jaane wali sifarish qabil e qubool ho gi."

Magar Irshad e Bari Ta'ala hai:

"(Allah Ta'ala) ki ijazat ke baghair kaun hai jo us ke paas sifarish kare." [Surah Baqarah: 02:255]

Ek aur maqam par farmaaya:

"Yeh (farishte) kisi ki sifarish nahi karte. Ilawa un ke jin se Allah Ta'ala khush ho. Woh to khud haibat e Ilaahi se larzaan o tarsaan hain." [Sura Anbiya: 28]

Farmaan e Ilaahi hai:

"Farma dijiye keh: sab shafa'at Allah hi ke ikhtyaar mein hai, Asmaanon aur zameen ki badshaahi Usi ke liye hai phir tum sab Us ki taraf loutaye jayoge."

[Sura Zumar: 44]

Irshad e Ilaahi hai:

"Bahut se Farishte asmaanon mein hain jin ki sifarish kuchh bhi nafa' nahi de sakti, magar Allah Ta'ala ki ijazat ke ba'ad aur us ke liye sirf jis ko Allah Ta'ala chahe, aur pasand farmaye." [Surah Najm: 26]

Shafa'at ke baab mein do baaton ka khayal rakhna bahut zaruri hai:

1. Sifarish karne wala Allah Ta'ala ki ijazat ke b'ad hi koi sifarish kar sakega.

Jaisa keh Farmaan e Ilaahi hai:

"Kaun Shakhs hai jo Allah ki inazat ke baghair uske yahan shafa'at karega."

2. Shafa'at ki ijazat Allah Ta'ala ne sirf un logon ke liye rakhi hai jinse Allah raazi hoga aur pasand farmayega.

Jaisa keh Allah Ta'ala ka irshad:

"Ye (farishte) kisi ki sifarish nahi karte, elawa unke jinke

Liye Allah Ta'aala pasand farmaaye." (Al Ambiya:28)

Jab keh mushrikon ke a'maal kuda karkat ki manind zaye' hojayenge unke liye koi shafa'at na hogi, unke khaa-hishat ke bar'aks koi sifarish unko muyyasar na ayegi, kyun keh jo shakhs tawheed par amal kiye baghair apni shafa'at chahta hai to uska anjaam mehroomi ke siwa kiya hoga? ❦

3. Jo shakhs mushrikon ko kafir na samajhta ho ya unke kufr mein shak karta hai ya unke mazheb ko Sahih samjhta hai tou ye shakhs kafir hai.

❦ Matlab ye hai keh jo musalmaan us shakhs ke kafir hone mein shak kare jise Ummat-e-Muhammadiyah ne bil ittefaq kafir qaraar diya ho jaise Eisi aur mushrik waghairah, shirk chand makhsoos cheezon ka naam nahi balke shirk ye hai keh Allah ke liye jo a'maal wa siffat khaas hain wo kisi aur ke liye maanna-

Allamah Anwar shah kashmiri(rahimahullah) farmaate hain:

"Is liye ham har us shakhs ko bhi kafir kehte hain jo islam ke elawa kisi bhi(dusre) mazheb ke maanne waale ko kafir na kahe; ya unko kafir kehne mein taraddud kare; ya unke kufr mein shak o shuba kare; ya unke mazheb ko durust kahe, agarche ye shakhs apne musalmaan hone ka dawah bhi karta ho, aur Islam ke elawa har mazheb ko batil bhi kehta ho; tab bhi ye ghair mazheb walon ko kafir na kehne wala khud kafir hai, Isliye keh ye shakhs, aik musallamah kafir ko kafir kehne ki mukhalafat karke Islam ki mukhalafat karta hai; aur ye Deen par khula hua t'an aur uski takzeeb hai."

(Ikfarul mulhedein:221)

Kuffar se bezaari, unke sath ikhtilat se parhez, aur unke ahkam jaanna zaruri hain, taake kufr ki haqeeqat ka pata chal sake, aur musalmaan ke huqooq zaye' na hon; jaise

huqooq wirasat, huqooq e wilayat, huqooq e kifalat wa tarbiyat waghairah- kyun keh hamen musalmaanon ke sath dosti karni hai, kafiron ke sath nahi, aise hi wo shakhs bhi kafir aur dairah e Islam se kharij hai jo kisi kafir aur murtad ko taweel karke musalmaan sabit karne ki koshish kare, Shaykh ul Islam Ibn e Taymiyyah (rahimahullah) farmaate hain:

"Jo shakhs yamaamah walon ke haq mein taweel (karke unko musalmaan sabit) kare wo kafir hai, aur jo shakhs kisi qata'ee aur yaqeeni kafir ko kafir na kahe, wo bhi kafir hai." [Minhajus sunnah 2/233]

4. Islam par tarjih: is baat ka aeteqaad rakhna keh Rasoolullah (Sallallahu alaihe wa sallam) ke raste se hatkar kisi ka tareeqa e kaar ziyada kamil aur achha hai, aur us mein kamyabi hai, ya ye keh ghair ka hukm aur Rasool (Sallallahu alaihe wa sallam) ka hukm barabar hain, un mein koi farq nahi, ya phir jo koi Rasoolullah (Sallallahu alaihe wa sallam) ke hukm par kisi dusre taghoot ke hukm ko tarjeeh deta ho; to aisa insaan kafir hai.

Is mein zel ke umoor shamil hain:

1. Ye aiteqaad rakhna keh logon ke tayyar karda nizaam aur qawaneen Allah ki shari'at se afzal hain.

Farmaan-e-illahi hai:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

"Kiya unke shareek hain jinhon ne unke liye Deen aijaad kiya hai, jiski Allah Ta'aala ne ijazat nahi di."

[Surah Shuraa: 20]

Chunke Allah Ta'aala ne Aap (Sallallahu alaihe wa sallam) ko hakim aur imaam muqarrar kiya hai, lehaza Aap (Sallallahu alaihe wa sallam) ke hukm ko be choon wa charaan tasleem kiya jaye, Irshad e ilahi hai:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا

فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“Aap ke Rabb ki qasm! Yeh is waqt tak momin nahi hosakte, jab tak apne apus ke tamam ikhtilafat mein Aap ko hakim tasleem na karlen- aur phir apne nafs mein Aap ke faisle ke khilaf koi tangi bhi na paen aur usay sahih tour par maanlen.” [Surah Nisa:04:65]

2. Ye aiteqaad rakhna keh “Deen Islam ki tatbeeq aur nifaaz mumkin nahi aur ye Deen is daur ke musalmaanon ke pichhe reh jaane ki wajah hai.”

3. Ya ye aiteqaad rakhna keh Deen insaan ke apne Rabb se ta'alluq ka naam hai, aur ise baaqi umoor e zindagi mein koi dakhil nahi.

4. Ya ye aiteqaad keh shara'i hudood jaise chor ka hath kaatna aur shadi shuda zaani ko sangsaar karna, is zamane ke sath munasib nahi hai; halankeh Islam Qiyamat tak aane waale logon ka deen hai, jo keh Allah Ta'aala ne bandon ki ain maslihat ke mutabiq nazil kiya hai, aur aisa hargiz mumkin nahi keh Allah Ta'aala Apne bandon ko kisi kaam ke karne ka hukm den aur uska hona na-mumkin ho ; ye sarasar ilzam hai.

Allah Ta'aala farmaate hai:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

“Allah Ta'aala kisi jee ko uski taqat se barhkar kisi cheez ka mukallaf nahi thehraate, har nafs ke liye wohi hai jo usne kamaya, aur uspar usi ka bojh hai jo usne kiya ho”. [Surah Baqarah: 02: 286]

Allah Ta'aala farmaate hain:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

“Aur jo koi Allah Ta'aala ke nazil karda ehkam ke mutabiq faisla na kare, pus wohi log kafir hai.”

[Sura Mai'dah: 05: 44]

Imaam Tawus (rahimahullah) is aayat ki tafseer mein

farmaate hain:

"Allah Ta'aala ki kitaab ke baghair faisla karne wala kafir hai."

5. *Nabi e kareem Sallallahu alaihe wa sallam ke kisi tareeqe se nafrat aur bughz rakhna, agar uske mutabiq aml bhi karega to kufr ka murtakib hoga.*

✽ *Daleel: Allah Ta'aala farmaate hain:*

"Ye isliye hai ke unhon ne Allah Ta'aala ki nazil karda cheez ko napasand kiya to Allah Ta'aala ne unke tamam a'maal bekaar kardiye." [Surah Muhammad:47: 09]

Aur Farmaaya:

"So chahiye keh wo log dar jayen jo Rasoolullah ke hukm ki khilaf warzi karte hain keh unhe koi azmaish pahunche, ya dardnaak azab mein muhtala kardiye jaen."

[Sura Noor: 63]

Nabi e kareem Sallallahu alaihe wa sallam ne farmaaya :

"main tum mein do cheezen chhod kar jaraha hoon tum hargiz kabhi bhi gumraah na hoge jab tak tum unko mazbooti se thaam rakhoge, wo hain Allah Ta'aala ki kitaab aur Us ke Rasool ki Sunnat."

Neez isme Muhammad(Sallallahu alaihe wa sallam) se bughz rakhna, Aap ko bura kahna, sab w shatam karke iza rasani karna bhi shamil hai, Rasoolullah Sallallahu alaihe wa sallam ka mazaq udhana ya Aap ko takleef dena bhi 'ain kufr ke kamon mein se hai.

6. *Jisne Nabi e kareem Sallallahu alaihe wa sallam ke deen mein kisi cheez ka ya sawab ya azaab ka mazaq udhaya.*

Farmaan-e-ilahi:

قُلْ اَبَاللهِ وَاَيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ

"(Aye Muhammad) un se kehdiye kiya Allah ya Us ki ayaat aur Us ke Rasool ka tum mazaq udate ho? bahane

matt banao tum imaan lane ke ba'ad kafir hochuke ho."

[Surah Tauba: 09:65]

7. *Jadu: isme nafrat ya mahabbat paida karne ke a'maal karwana bhi shamil hain, Aur ye hukm un logon ko bhi shamil hai Jo jaadu karte hon ya phir jadu par raazi rehte hon, Farmaan-e-ilahi hai:*

وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

"Wo kisi ko us waqt tak nahi sikhate jab tak ye na keh dete keh ham fitna hain tum kufr mat karo"

[Sura Baqarah: 02:102]

Is main wo saare a'maal, ta'weezat shamil hain jo do afraad yani miyan biwi mein nafrat ya judayi paida karte hon, ya aise ta'weez gande jo do afraad mein mahabbat paida karane ke liye kiye jaate hain; ye sab a'maal jadu mein shumar hote hain, ye shirkiya a'maal hain; kyunkeh inko nafa wa nuqsaan ka zariya samjha jata hai aur Allah ke elawa kisi aur se nafa ya nuqsaan ki tawaqqo rakhna shirk o kufr hai.

Nabi e Kareem Sallallahu alaihe wa sallam ne farmaaya:

حَدُّ السَّاحِرِ ضَرْبَةٌ بِالسَّيْفِ

"Jadugar ki saza talwaar se uska sar qalam karna hai."

(Tirmizi:1460, Jundub bin Abdullah se mauqoofan sahi riwayat hai)

Aur Farmaaya:

"Saat(7) halak kardene waale gunaahon se bacho..... (aur un mein se ek ke muta'alliq farmaaya) aur jadu se bacho."

[Bukhari & Muslim]

Jadu se murad wo a'maal aur heele bhi hain jinse dil, ankhon aur jism mein taseer paida hoti hai aur uske nati-je mein miyan biwi mein judayi, kisi ke dil mein kisi ki taraf raghbat daalna, insaan ko beemar aur pareshaan karna aur qatl karna bhi mumkin hota hai-

Imaam Abu haneefa, Imaam Ahmed. Aur imaam Malik (rahimahullah) ne jaadu seekhne, sikhane, aur karne par

kufr ka fatwaa diya hai, Ibn e Qudamah maqdisi ne ijmaa' e ummat naql kiya hai ke: "Jadu seekhna aur seekhana aur jadu karna kufr hai". [Al Ifasaah: 226/2]

8. Musalmaanon ke khilaf mushrikeen ka sath dena aur unki madad karna: Allah Ta'aala ka farmaan hai:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"Jisne tum mein se un kafiron se dosti ki wo unhi mein se hoga, Allah zalim qaum ko hidayat nahi karta."

[Sura Mai'dah: 05:51]

Imaan ke munafi umoor mein se ye bhi hai keh muminon ke muqabale mein kafiron se dosti rakhi jaye, isliye keh musalmaanon par kafiron, yahud o nasara, neez tamam mushreekon se bughz rakhni wajib hai aur unse mahabbat rakhne se ehtiyat aur parhez zaroori hai jaise keh Allah Ta'aala ne farmaaya:

"Aye imaan walo! Mere aur apne dushman ko apna dost mat banao tum unko mahabbat ki nazar se dekhte ho, aur wo us cheez ka kufr karte hain jo tumhare paas sach aa pahuncha hai" [Surah Mumtahina: 01]

yahan tak keh agar baap daada kafir hon to unse mahabbat rakhna haram hai, Allah Ta'aala ne farmaaya :

"Aur Akhirat ke din par imaan rakhne waalon ko Aap Allah aur Us ke Rasool se dushmani karne waalon se mahabbat rakhte hue hargiz na payenge agarcheh wo unke baap ya bete ya unke bhai ya unke kunbe (qabile) ke (aziz) hi kyun na hon." [Surah Mujadilah: 22]

Islam aur Musalmaanon ke ta'alluq se yahud o nasara ka makr o fareb, unki reesha dawaniyaan, Ahle Islam ke sath unki jangen aur deen ki raah mein rukawaten khadi karna, Islam ko nuqsan pahunchane ke liye bhari maal kharch karna, unke ye tamam mu'amalat bilkul wazeh hain.

Maujuda daur mein kuffaar o mushrikeen ke sath baaz

musalmaanon ki dosti ki ek surat ye hai keh unke sath baghair kisi dawati maqsad ke rihayish ikhtiyar ki jaye, ya bila zarurat unke shahron ka safar kiya jaye aur unka libaas, unki 'aadaat wa atwaar aur aam tarz e zindagi mein unki mushabahat ikhtiyar ki jaye, unki zaban o tehzeeb apnayi jaye.

9. Is baat ka aeteqaad rakhna keh baaz peeron aur waliyon ya kisi aur ko Rasoolullah Sallallahu alaihe wa sallam ke shari'at keh khilaf kaam karne ki ijazat hai, jaise Hazrat khizar alaihissalam ko Hazrat Moosa alaihissalam ki shari'at ke bar-'aks kaam karne ki ijazat thi.

Allah Ta'aala ka farmaan:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"Jo koi Islam ke elawa koi aur deen talaash karega wo us se hargiz qabool na kiya jayega aur wo insaan akhirat mein ghaataa paane waalon mein se hoga."

[Surah Aale Imraan: 03:85]

10. Allah Ta'aala ke deen se rugardaani karna, na uski taleem hasil kare aur na hi uske mutabiq amal kare.

Is se murad utni taleem ka husool hai jis se insaan apni roz marra ki ibadat ko ba tareeq e ahsan ada karsake aur Tawheed aur shirk ki pehchan hasil ho.

Allah Ta'aala farmaate hain:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

"Us se badh kar zalim kaun hoga? Jisko uske Parwar-digaar ki ayaat se yaad dihaani karayi gayi, magar usne munh moda, Beshak Ham mujrimon se inteqam lene wale hain."

[Surah Sajdah: 22]

Do aham Note:

1. In nawaqiz ka irtekar karne waale tamam logon ke liye aik hi hukm hai, is mein koi farq nahi kiya jayega ke

koi mazaq mein aisi baat keh raha hai ya sanjeedgi mein, ya phir khauf ke maare aisi baat kah raha hai, siwaye us insaan ke jispar zabardasti karte huye ye kalimat kehlawaye jayen.

2. In tamam nawaqiz ke khatrat sab se ziyada hain aur aksar tour par pesh aane waali baten hain, musalmaan par wajib hota hai keh in baton se bach kar rahe aur apne nafs par in kalimat ke sadir hone ka khouf mehsoos karta rahe.



TAGHOOT KA INKAAR

Kufr bit Taghoot ka matlab?

“Lughawi” matlab:

Ye lafz Tughyaan se nikla hai, had se tajawuz kar jane ko “Tughyaan” kehte hain.

✽ Lughat mein Taghut tughyaan se mushtaq hai jiska ma'ana hai had se guzarna, jaisa keh Qur'an me ye lafz is ma'ana mein iste'maal hua hai

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

“Jab pani had se guzar gaya to Ham ne tumhen chalti kashti mein sawar karaya.” [SURAH HAQQA:69: 11] ✽

“Shar'ai” matlab:

Insaan ka Apne mabood, mutaa'a ya matbu'a ke muta'aliq had se tajawuz kar jana.

✽ Shari'at mein taghut har us shakhs ko kehte hain jo sarkashi kare; hudood faramosh bane aur Allah Ta'aala ke huqooq mein se kisi haqq ko apne liye sabit maane ya apni taraf uski nisbat kare aur khud ko Allah ke barabar qarar de, yani agar koi insaan teen umoor mein se kisi aik ko apne liye sabit maane wo taghut hai:

1. Koi makhluk apne liye koi aisa fe'l (amal) sabit maane ya apni taraf mansoob kare jo ke khaas Allah Ta'aala ke af'al hain jaise paida karna, rizq dena, shari'at banana waghairah jo in mein se kisi kaam ka dawah kare to wo taghoot hai.

2. Allah Ta'aala ki sifaat mein se koi sifaat apne andar maujood maane jaise ilm-e-ghayb jaanna ya hajat rawayi karna waghairah.

3. Kisi makhluk ke liye Ibaadaat mein se koi ibadat jaise

Du'a, nazr, zabah, Qurbaani, faisle, waghairah mein se koi aik qism maane to ye bhi taghoot hai; ya kisi aise amal par khamooshi ikhtiyar kare, us se bezari aur bar'at ka izhaar na kare.

Imaam malik rahimahullah ne Taghoot ki t'areef is tarha ki hai:

وَالطَّاغُوتُ هُوَ كُلُّ مَا عُبِدَ مِنْ دُونِ اللَّهِ عَزَّوَجَلَّ

"Taghut har wo cheez hai jis ki Allah ke elawa ibadat ki jae."

Sab se umda tareef Imaam Malik rahimahullah ne ki hai, is mein Allah Ta'aala ke siva jis cheez ki bhi ibadat ki jaye wo shamil hai. Har batil mabood taghoot hai; jaise but, qabr, mazaar, pooje jaane waale paththar, darakht, aur wo Ahkam jo Allah ke hukm ke muqabale par banaye jayen aur unke mutabiq logon mein faisle kare.

Is tarha wo Qaazi bhi taghoot hai jo Allah Ta'aala ke ahkam ke mukhalif ahkam ke mutabiq faisla karte hain.

Shaitan aur Jadugar, kahin w nujoomi jo ghaib ka dawah karte hain sab taghoot hain.

Is tarha jo log khud ko shari'at saaz samajhte hain haram w halal qarar dene ka khud ko majaz samajhte hain sab taghut hain-

Inka inkaar aur inse bezari w bar'at ka elaan zaruri hai yehi kufr bit taghoot hai.✎

TAGHUT KE INKAAR KA WUJOOB:

Allah Ta'aala ne sab se phele jo cheez insaanon par farz ki hai wo Allah Ta'aala par imaan aur Taghoot ka inkaar hai, [yani taghoot ki ibadat chhod dena aur us se ijtenab aur bar'at ka izhaar karna] Farmaan-e-Ilaahi:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"Beshak Ham ne har ummat mein Rasool bheja keh (wo unhen dawat den keh sirf) Allah ki ibadat karo aur

taghoot se ijtenab karo.

[SURAH NAHL:16: 36]

Taghoot se inkaar ka tareeqa:

(i) ye keh aap ghairullah ki ibadat ke batil hone ka aiteqad rakhte huye us se bughz rakhen aur nafrat karen.

✦ Taghoot ki ibadat batil hone ka aqeedah rakhne ki daleel Allah Ta'aala ka ye farmaan hai:

"Isliye keh Allah hi haqq hai aur ye log jo Allah Ta'aala ke elawa dusron ko pukarte hain wo batil hai, Allah Ta'aala hi sab se buland aur bada hai." [SURAH HAJJ:24: 64]

Neez Allah Ta'aala ka farmaan hai:

"Buton ki napaaki se ijtenab karo aur jhooti baton se parhez karo." [SURAH HAJJ:24: 30]

Taghoot ki ibadat aur buton ki parastish yehi hai keh unhen taqat ka malik maana jaye aur unse madad maangi jaye, unki khushnudi ke liye nazar o niyaz diye jaen. ✦

(ii) ye keh ahl e taghut ka inkaar kiya jaye aur unse adawat rakhi jae.

✦ Taghut ke inkaar ki daleel Allah Ta'aala ka ye irshad hai:

"Tumhare liye Ibrahim (alaihissalam) aur un ke saathiyon ki seerat behtreen namuna hai jab unhon ne apni qaum se kaha keh ham tumse aur tumhare un maboodon se bezar hain jinhen tum Allah Ta'aala ke elawa pukarte ho ham tumhare un aqaid ka inkaar karte hain aur hamare aur tumhare darmiyaan adawat aur nafrat zahir hochuki jab tak keh tum aik Allah Ta'aala par imaan ne le aao. " [SURAH MUMTAHENA:60: 04]

Allah Ta'aala ne Sayyeduna Ibrahim (laihissalam) ka qaul batour e hakayat bayan kar ke farmaaya hai.

(Ibrahim ne apni qaum se) kaha keh mjuhe batao (unki haqeeqat) jinki tum ibadat karte ho tum bhi aur tumhare baap dada bhi yeh (tumhare mabood) mere dushman

hain sivaye Rabbul 'Aalameen ke."

[SURAH SHU'ARA:26: 75-78]

TAGHOOT KE SARGHANE :

Taghoot bahut ziyadah hain lekin unke sarghanah 5 hain:

- 1.Iblees la'nati wa mardood.*
- 2.Allah ta'ala ke elawah jis ki bandagi ki jaaye aur woh us par raazi ho.*
- 3.Jo koi apni zaat ki ibadat ki taraf bulaye.*
- 4.woh jo ke Allah ta'ala ki shari'at chod kar apni marzi ke hukm chalayе.*
- 5.Jo koi ilm e ghaib mein se kisi cheez ka da'wa kare.*



TEEN USOOL (USOOL E THALATHAH)

- (i) Insaan ka apne Rabb ki m'arifat hasil karna.
- (ii) Insaan ka apne Deen ki m'arifat hasil karna.
- (iii) Insaan ka apne Nabi Muhammad Sallallahu alaihe wa sallam ki m'arifat hasil karna.

Yehi teen suwaal Qabr mein poochhe jaane waale hain, isi mein ba zail masayil hain:

1. PHELA USOOL:

i. Beshak Allah Ta'aala hi hamara mabood e bar haqq hai jo Apni ne'maton se hamari parwarish aur tamam a'lam ki parwarish karta hai.

ii. Beshak akela Allah Ta'aala hi Mabood-e-bar haqq hai, uske elawa koi Mabood-e-bar haqq nahi.

iii. Hamen apne Rabn ki m'arifat Us ki nishaaniyon se aur azeem makhlooqaat se hoti hai.

*Allah Ta'aala ki nishaaniyon meim se: Din aur Raat, Suraj aur Chand hain.

Allah Ta'aala ki makhluqat me se: 7 zameenen aur 7 Asmaan aur unke maabaen har aik cheez hai.

2. DOOSRA USOOL; INSAAN KA APNE DEEN KI M'ARIFAT HASIL KARNA:

Is mein ye masayil hain:

i. Islam hi wo deen hai jis ke elawa koi deen Allah Ta'aala hargiz qabool na karega.

(ii) Islam ka ma'ana hai zahiri aur batini taur par Allah Ta'aala ki tawheed baja late hue aur Us ke saamne sar e tasleem kham karte hue shirk aur mushrikeen se bar'at ka izhaar aur elaan karna.

Deen ke (3) maratib ka bayan:

(a) Islam

(b) Imaan

(c) Ehsaan

3. TEESRA USOOL; MUHAMMAD (Sallallahu alaihe wa sallam) ki M'arifat hasil karna:

Is mein mundarja zail masayil hain:

(i) Nabi Sallallahu alaihe wa sallam ka naam aur nasab:

Muhammad bin Abdullah bin Abdul Muttalib bin Hashim, Hashim ka ta'alluq Quraish se tha.

Quraish Arab mein se the aur arab Hazrat Ismail (alai-hissalam) aur Ibrahim (alaihissalam) ki aulad mein se the.

(ii) Nabi Sallallahu alaihe wa sallam ki umr mubarak:

Nabi (Sallallahu alaihe wa sallam) ne 63 saal ki umr payi, un mein se 40 saal nubuwwat ke pehle ke hain aur 23 saal nubuwwat aur Risalat milne ke ba'ad ke hain.

(iii) Nabi Sallallahu alaihe wa sallam ki Nubuwwat aur Risalat: Surah Alaq ke nuzool se Nubuwwat mili aur Surah Mudassir ke nuzool se risalat mili.

(iv) Aap Sallallahu alaihe wa sallam ka Shahar aur Dar e Hijrat: Aap Sallallahu alaihe wa sallam ka shahar Makkah tha. Phir wahan se hijrat kar ke Madina tayyeba chale gaye.

(v) Aap Sallallahu alaihe wa sallam ki dawat ka mauzoo':

Allah Ta'aala ne aap Sallallahu alaihe wa sallam ko shirk ki qabahat se darane aur tawheed ki taraf bulane ke liye mab'oos farmaaya tha.

Tamam Ambiya e kiram (alaihissalam) ki dawat ka ehm tareen markazi nuqta Allah Ta'aala ki tawheed aur shirk se ijtenab hua karta tha, aur isi dawat ko hamesha awwaleen ahmiyat hasil rahi hai.

Da'ee ko bhi chahye keh Anbiya e kiram (alaihissalam) ki raahon par gaamzan rehte huye sab se pehle dawat e tawheed ka kaam kare. Us ke ba'ad deegar masayil bayan kiye jaen. is ki barakat ye hoti hai keh jab log Allah ki tawheed pat kaar band hojate hain to baaqi ahkam e shara'i ka maanna asaan hojata hai.



KUFR KA MA'NA AUR AQSAAM

Kufr ka m'ana: "Lughat" mein chhupane aur dhank lene ko kufr kehte hain.

"Shari'at" mein Islam ki Zidd Kufr hai.

KUFR KI DO AQSAAM HAIN:

1. Kufr-e-Akbar

2. Kufr-e-Asghar

KUFR E AKBAR KA M'ANA: Allah Ta'aala par aur uske Rasoolon par imaan na rakhna, khwah Us ke sath jhutlana na bhi ho.

KUFR-E-AKBAR KA HUKM: Kufr e akbar ki wajah se Deen-e-Islam aur millat se khurooj lazim aata hai.

KUFR-E-AKBAR KI AQSAAM:

(i) Kufr e Takzeeb: iski daleel Allah Ta'aala ka yeh farmaan hai:

"Aur us se badh kar kaun zalim hai jo Allah par jhoot bandhen , ya haqq ko jhutlaye jab wo us ke paas aaye; kiya un kafiron ke liye jahannum mein koi rehne ki jaga nahi hai?"

[SURAH ANKABUT:29: 68]

TAKZEEB: se murad Rasoolullah Sallallahu alaihe wa sallam ke Jhoota hone ka aiteqad bhi hai; is qism ke log baaqi aqsaam ki nisbat duniya mein bahut hi kam hain, kyun keh Allah Ta'aala ne apne Nabi Sallallahu alaihe wa sallam ko wo dalail aur baraheen wa mo'jezaat ata kiye the jo Aap Sallallahu alaihe wa sallam ki sacchi nubuwwat aur risalat par dalalat karte hain aur jin se har qism ka shak o shuba batil hojata hai aur kuffar ka uzr khatm aur un par hujjat qayem hojati hai, Farmaan e Ilaahi hai:

"Beshak wo aap ko nahi jhutlate, balke yeh zalim to Allah Ta'aala ki ayaat ka inkaar karte hain."

[Al An'aam: 06: 33]

(ii) KUFR-E-TAKABBUR : Tasdeeq ke sath inkaar: iski daleel ye Faarman e Ilaahi hai:

“*Aur jab Ham ne farishton se kaha keh Adam ko sajadah karo; to unhon ne sajda kiya magar iblees ne nahi kiya; us ne inkaar aur takabbur kiya aur kafiron mein se hogaya.*”

[Surah Baqarah: 02: 34]

(iii) KUFR-E-SHAK: yani badgumaani ka kufr: iski daleel ye Farmaan e Ilaahi hai:

“*Aur wo apne bagh mein is haal mein dakhil hua keh wo apni jaan par zulm karne waala tha, kaha: 'Main gumaan nahi karta keh ye kabhi barbad hoga aur na main qiyamat ko gumaan karta hoon keh qayem hone waali hai, aur waq'ai agar mujhe mere Rabb ki taraf lautaya gaya to yaqeenan main zarur isse behtar lautne ki jagah paunga, us ke saath ne, jab keh wo us se baten kar raha tha, us se kaha: 'Kiya tu ne us ke saath kufr kiya Jis ne tujhe haqeer miti se paida kiya, phir ek qatre se, phir tujhe theek thaak aik aadmi bana diya! lekin main, to wo Allah hi mera Rab hai aur main apne Rab ke sath kisi ko shareek nahi karta'.*”

[Surah Kahf: 18: 35-38]

(iv) AIRAAZ: yani ru gardani: iski daleel ye Farmaan-e-Ilaahi hai:

“*Wo log jinhon ne kufr kiya us cheez se jis se wo daraye gaye, munh pherne waale hain.*” [Surah Ahqaf:46: 03]

(v) KUFAR NIFAQ: iski daleel ye farmaan-e-Ilaahi hai:

“*Ye is liye keh beshak wo imaan laye, phir unhon ne kufr kiya to unke dilon par mohar lagadi gayi, so wo nahi samjhate.*” [Surah Munafiqun:63: 03]

2. KUFR E ASGHAR:

Iska ma'ana har wo ma'sibat ka kaam jis par kitab o sunnat mein kufr ke naam ka itlaaq hua ho, magar wo kufr e akbar ke darje tak na pahunchta ho.

KUFR ASGHAR KA HUKM: Haram hai aur kabeerah gunah me se aik gunah hai, lekin iska murtakib dairah e Islam se kharij nahi hota.

KUFR E ASGHAR KI MISAALEN:

(i) KUFR NE'MAT:

Farmaan-e-Ilaahi:

"Pas us ne Allah Ta'aala ki ne'maton ki nashukri ki."

[Surah Nahl:16: 112]

(ii) Musalmaan ka apne Musalmaan bhai se qitaal karna-

Hadees mein ata hai:

سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ

"Musalmaan ko gaali dena fisq hai aur use qatl karna kufr hai."

[Sahih Muslim:7076]

(iii) Dusron ke nasb mein taana zanee karna.

(iv) Mayyet par nauha aur waawela karna:

Hadees mein aata hai, Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"logon mein do baaten kufr ki payi jaati hain: dusron ke nasab mein taana zani karna aur mayyet par wawela aur nauha khaani karna".

[SAHIH MUSLIM]



NIFAQ KA MA'ANA AUR AQSAAM

NIFAQ KA MA'ANA:

"Lughat" mein kisi cheez ke chhupane, chashm poshi karne ko kehte hain.

"Shari'at" mein Islam ka izhaar karna aur Kufr aur Shar ko chhupa kar rakhna nifaq kehlata hai.

NIFAQ KI AQSAAM:

Nifaaq ki do qismen hain:

1. Nifaq e Akbar: Aiteqadi nifaaq
2. Nifaq e Asghar: 'Amali nifaaq

Aiteqadi Nifaq:

Is mein mundarja zaiyl masaiyl hain:

(i) **Aiteqaadi Nifaq ka m' ana:-** ye nifaq e Akbar hai, aisa wo insaan karta hai jo Islam ka izhaar kar raha ho magar batin mein kufr ko chhupa raha ho.

(ii) **Iska hukm:** Nifaaq ki is qism ki wajah se deen se kulli (mukammal) taur par khurooj lazim aata hai, is nifaq ka murtakib (karne wala) Jahannam ke nichle ghadhon mein rahe ga.

(iii) **ISKI AQSAAM:** is ki (6) chay aqsaam hain:

- A) Rasoolullah Sallallahu alaihe wa sallam ki takzeeb karna.
- B) Rasoolullah Sallallahu alaihe wa sallam ke laye huye deen ke baaz ajzaa ka inkaar karna.
- C) Rasoolullah Sallallahu alaihe wa sallam se bughz rakhna.
- D) Rasoolullah Sallallahu alaihe wa sallam ke laye huye deen ke kuchh hisson se bughz aur nafrat rakhna.
- E) Rasoolullah Sallallahu alaihe wa sallam ke deen par gazand (pareshani) aane par khushi mehsoos karna.
- F) Rasoolullah Sallallahu alaihe wa sallam ke deen ki nusrat ko

napasand karna.

2. A'MALI NIFAQ:

Is mein mundarja zail masail hain:

A'mli Nifaq ka matlab: yani Munafiqeen ke a'maal mein se koi amal ikhtiyar karna, is tarah se keh kuchh imaan bhi dil mein baaqi rahe.

Iska Hukm: Ye insaan millat e Islam se kharij to nahi hota, magar aisa karna haraam aur kabeerah gunah hai, aise insaan mein imaan aur nifaq donon cheezein payi jaati hain, magar jab nifaq badh jata hai to insaan khalis munafiq ho kar rah jata hai.

Is ki Misaalen:

A) Baat karne mein jhoot bolna "Jab baat kare to jhoot bole."

B) Wada Khilaafi "Jab wada kare tou us ke khilaaf kare."

C) khayanat "Jab uske paas amanat rakhi jaye to us mein khayanat kare."

D) Gali galoch "Jab kisi se jhagde to galiyaan de."

E) Ahad Shikni "Jab wo ahad kare tou ahad shikni kare."

F) Masjid mein ba Jama'at Namaz se susti "Jab Namaz ke liye uthte hain to intehayi susti ke sath uthte hain."

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى

"Aur jab wo namaz ke liye khare hote hain tou susti ke sath khare hote hain." [Surah Nisa: 04: 142]

G) Riya Kaari "Jab nek a'maal kare to logon ko dikhane ke liye- Farmaan-e-Ilaahi hai:

يُرَاءُ وَنَ النَّاسَ

"Logon ko dikhate hain." [Surah Nisa: 04: 142]



AL WALA w AL BARA

AL WALA & AL BARA Ka "Lughawi" m'ana:

1. Wala: Lughat mein iska ma'ana mahabbat (Dosti) hai.
2. Bara: Lughat mein برئ ka masdar hai, jo keh kaatne ke ma'ane mein aata hai-kaha jaata hai:
"Bari Al Qalam" yani Qalam tarashna.

[AL WALA & AL BARA] Ka shara'i ma'ana:

Wala : Musalmaanon ki mahabbat, unki nusrat karna, unka ekram o ehtraam karna, aur unki qurbat hasil karna.

Al Bara: Kafiron se bughz rakhna aur un se dur rehna aur unki madad na karna.

DOSTI AUR DUSHMANI KI EHMIYAT:

1. Ye Islami aqeedah ke bunyaadi usoolon mein se aik hai.
2. Imaan ki sab se mazboot kadi hai.
3. Ye Ibrahim alaihissalam aur Nabi Sallallahu alaihe wa sallam ka tareeqa e kaar hai.

MOALALAT KI AQSAAM: Iski Do aqsaam hain:

1. Tawalli. 2. Muwalaat

1. Tawalli: [Mohabbat rakhna]

Iska ma'ana:

(i) Shirk o mushrikeen aur kufr o kuffar ki mohabbat

(ii) Ahl e imaan ke khilaf kuffar ki madad o nusrat.

Iska Hukm: "Aisa karna irtedad hai jiski wajah se insaan e deen islam se kharij hojata hai."

Iski daleel: Allah Ta'aala ka farmaan hai:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

"Tum mein jo koi unse dosti rakhega wo unhi mein se hoga."
[Surah Mai'dah: 05: 51]

AL MUWALAAT (Dosti)

1. Dosti ka ma'ana aur zabitah: Ahl e kufr aur Ahl e shirk ki mahabbat kisi duniyavi wajah se ki jaye, aur iske sath hi un logon ki madad o nusrat bhi ki jaye, warna sirf mahabbat hogi, dosti nahi hogi.

Iska hukm: Aisi dosti lagana haram aur Kabeerah gunahon mein se aik gunah hai.

Iski daleel: Allah Ta'aala ka farmaan hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

"Aye logo jo imaan laye ho! Mere dushmanon aur apne dushmanon ko dost mat banao , tum unki taraf dosti ka paigham bhejte ho." [Surah Mumtahanah:60 :01]

KUFFAR SE DOSTI KE MAZAHIR MEIN SE:

1. libaas mein aur andaz e guftagu wa takallum mein unki mushabahat ikhtiyar karna.

2. Sair o tafreeh aur dil lagi ke liye unke mamalik ka safar karna.

3. Un mulkon mein rihayaish ikhtiyar karna aur deen bachane ke liye wahan se islami mamalik ki taraf hijrat na karna.

4. Unki tareekhон aur ayyaam ke mutabiq khud ko dhaalna, jaise unke ayyaam e eid wagairah.

5. Unki Eidon mein unke sath shirakat ikhtiyar karna, ya un eidon ke manane mein unke sath ta'awun karna, ya un eidon ki munasabat se unhen mubarakbaad ke paighamaat bhejna.

6. Unke naamon par apne naam ya apne bachon ke naam rakhna.



DOSTI AUR DUSHMAANI MEIN LOGON KI AQSAAM

(Ahl e Imaan se) is dosti aur dushmani mein logon ki teen (3) aqsaam hain:

1. Jo khalis mahabbat karte hain uske sath koi a'dawat nahi payi jaati.

Yehi log sache aur mukhlis ahl e imaan hain.

2. Jo khalis bughz aur a'dawat rakhte hain, uske sath koi mahabbat aur dosti nahi payi jaati.

Ye khalis kafir hain.

3. Jo aik lehaz se Mahabbat karte hain aur aik lehaz se bughz rakhte hain.

Ye gunahgaar ahle imaan hain, Mahabbat isiliye karte hain keh unme imaan ki asal maujud hoti hai aur nafrat isliye rakhte hain keh unme gunaah ka unsar paya jaata hai jo keh kufr aur shirk se kam tar darje ke gunaah hain.



ISLAM KA M'ANA AUR MAFHOOM

Islam ka "Lughawi" maana: Tabedaar hona, maan lena, jhuk jana.

Islam ka "shar'ai" maana:

(i) Allah Ta'aala ki tawheed ko tasleem karna.

(ii) Allah Ta'aala ki ita'at karte huye uski farmaan-bardaari karna.

(iii) Shirk aur mushrikeen se bar'at ka izhaar karna.

ISLAM BA LIHAAZ E UMOOM WA KHUSOOS:

(i) Islam aam maane mein azal se lekar Qiyamat tak Allah Ta'aala ki batayi hui shari'at ke mutabiq Us ki ibadat karna.

(ii) Islam ka khaas maana: paighamber Muhammad Sallallahu alaihe wa sallam ki layi hui shari'at.

ISLAM KE ARKAAN:

Islam ke arkaan panch (5) hain:

1. La ilaha illallah Muhammadur Rasoolullah ka iqraar.
2. Namaz qayem karna.
3. Zakat ada karna.
4. Ramazaan ke roze rakhna.
5. Sahib-e-isteta'at ka Baitullah ka Hajj karna.

IN ARKAAN KI DO AQSAAM HAIN:

Pahli qism: Jiske baghair bunyaad hi qayem nahi hosakti, jinhe bunyaadi arkaan kaha jata hai

ye do arkaan hai:

1. Shahadat ka iqraar karna.
2. Namaz qayem karna.

DUSRI QISM: jinke baghair bunyad ki takmeel mumkin nahi hai: unhe arkaan-e-itmaam kaha jaata hai, ye teen arkaan hain:

- (i) Zakat ada karna.

(ii) Ramazaan ke roze rakhna.

(iii) Baitullah ka Hajj karna.

Arkaan-e-Islam ki daleel:

Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَصَوْمَ رَمَضَانَ وَحَجَّ الْبَيْتِ

"Islam ki bunyad panch(5) cheezon par hai:

Is baat ki gawaahi dena ke Allah ke elawah koi mabood-e-bar haqq nahi aur Muhammad (Sallallahu alaihe wa sallam) Allah Ta'aala ke Rasool hain, aur Namaz ko durusti se ada karna, Zakat ada karna, Ramazaan ke roze rakhna, aur Baitullah ka Hajj karna."

[Sahih Al Bukhari: 08; Sahih Muslim: 06]



IMAAN KIYA HAI?

Imaan ka maana: "Lughat" mein tasdeeq aur iqrar ko kahte hain.

Ahle sunnat wal jamat ke yahan imaan ka m'ana :

1. Dil se aiteqaad.
2. Zaban se iqrar.
3. Aazaa se aml.
4. Naiki karne se barhta hai.
5. Gunaah ka kaam karne se kam hota hai.

IMAAN KE ARKAAN :

Imaan ke chhay (6) arkaan hain:-

1. Allah taa'la par imaan.
2. Uske farishton par imaan.
3. Kitabon par imaan.
4. Rasoolon par imaan.
5. Aakhirat ke din par imaan.
6. Achchi buri taqdeer par imaan.

1. Allah ta'aala par imaan mein 4 umoor shamil hain:

- A. Allah ta'aala ke wujood par imaan.
- B. Uski ruboobiyat par imaan.
- C. Allah Ta'alaa ki uloohiyat par imaan.
- D. Uske Asma o Siffat par imaan.

2. Malayika(Farishton) par imaan mein 4 Umoor shamil hain:

- A. Farishton ke wujood par imaan.
- B. Farishton ki siffat par imaan.

C. Jin farishton ke naam ka hamen ilm diya gaya hai un par imaan jese: Jibraeel(alaihissalam), un par unke naamon ke sath aur baaqi farishte jinke naam maloom nahi ho sakte , un par ijmaalan(mote taur par)imaan.

D. Farishton ki un zimmedariyon par imaan jo Allah ta'aala ke hukm se unpar lagaye gaye hain.

3. Kitaabon par imaan lana isme 4 umoor shamil hain:

A. Ye keh in kitaabon ka Allah ta'aala ki taraf se nazil shuda hona bar haqq hai.

B. Jin kitaabon ke naam hamen maloom ho sake hain, jese Tourat, Zuboor, enjeel, aur Qur'an: in par unke naamon ke sath imaan rakhna.

C. Jis kitaab ki khabren sahih sabit hain, uski tasdeeq karna, jaise Qur'an aur sabeqa kutub mein se bhi jo khabr tahreef o tabdeel se mehfooz hai iski tasdeeq karna, ye aisi khabren hain jo hamari shari'at ne sahih isnaad ke sath naql ki hain.

D. In kitaabon ke jo ahkam mansookh nahi huye, unpar aml karna, un par razi rehna aur unhen maan kar chalna, khwah unki hikmat hamen samjh aaye ya samajh mein na aaye aur ye ke is Qur'an ki wajah se pichli tamaam kitaaben mansookh ho chuki hain.

4. Imaan Bir risalat mein 4 cheezen shamil hain:

A. Is baat par imaan ke unki risalat Allah ta'aala ki taraf se bar haqq hai, pas jo koi kisi aik bhi Rasool ka inkaar karta hai, goya ke wo tamam Rasoolon ka inkar karta hai.

B. Jin Rasoolon ke naam hamen maloom ho sake hain un par unke naamon ke sath imaan rakhna, jaise Hazrat Ibrahim (alaihissalam), Hazrat Moosa (alaihissalam), Hazrat Eisa (alaihissalam), Hazrat Nooh (alaihissalam), aur is tarah baaqi ambiyaa e kiram alahimussalam.

C. In Rasoolon ke muta'aliq jo sahih itelaa ham tak pahunchi hai uski tasdeeq karna.

D. Jis Nabi yani Muhammad (Sallallahu alaihe wa sallam) ko hamari taraf maboos kiya gaya hai, jo ke tamam logon ki taraf Allah ke Akhri Nabi aur Rasool hain, unki shari'at ke mutabiq amal karna.

5. Akhirat par imaan teen cheezon ko shamil hai:

A. Dobra uthaye jaane par imaan.

B. Hisab aur jazaa par imaan.

C. Jannat aur jahannam par imaan.

6. Taqdeer par imaan chaar cheezon ko shamil hai.

A. Is baat par imaan keh Allah ta'aala ko ijmaali aur tafseeli ilm hai.

B. Is baat par imaan keh Allah ta'aala ne ye tamam cheezen apne paas "laah e mehfooz" par likh rakhi hain.

C. Is baat par imaan keh kayinaat mein koi bhi cheez Allah ta'aala ke hukm ke baghair nahi hosakti.

D. Ye keh Allah ta'aala ne tamam kainaat ko uski zaat o sifat aur harakaat ke sath paida kiya hai.

6 Arkaan imaan ki daleel:

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

"Sari achchayi mashriq-o-maghrrib ki taraf munh karne mein hi nahi balke achcha woh shaks hai jo Allah Ta'ala per qiyamat ke din per aur farishton per, kitabullah per aur nabiyon per eimaan rakhne wala ho. (Al Baqara:177)
Neez Allah ta'ala ka farman hai:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Beshak Ham ne har cheez ko aik andaze ke mutabiq paida kiya hai."

[Surah qamar:54: 49]

Rasoolullah Sallallahu alaihe wa sallam ne imaan ki tareef ye ki hai:

أَنْ تُوْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَأَنْ تُوْمِنَ بِالْقَدَرِ
خَيْرٌ هِ وَشَرُّهُ

"Tum Allah par, Us ke malayika par imaan lao, aur Us ki kitaabon par, Us ke Rasoolon par aur Aakhirat ke din par, aur ye keh tum acchi aur buri taqdeer par imaan lao."

[Sahih Muslim: 06]



EHSAAN KA MA'ANA AUR MAFHOOM

EHSAAN KA "Lughawi" m'ana : lughat mein burayi ki zidd ko Ehsaan (bhalayi) kehte hain.

Shara'i m'ana: Khufiya aur zahiri taur par Allah Ta'aala ki nighebaani ka khayal rakhna.

EHSAAN KE ARKAAN:

Ehsaan ka aik hi rukn hai: Muhammad Sallallahu alaihe wa sallam ne farmaaya:

"Yeh ke tum Allah ki bandagi aise karo goya keh tum Allah ko dekh rahe ho, agar (ye tasawwur qayem na karsako keh) tum use dekh rahe ho to (ye tasawwur ho ke) wo tumhen dekh raha hai". [BUKHARI & MUSLIM]

EHSAAN KI AQSAAM iski do qismen hai.

1. Makhluq ke sath ehsaan: ye chaar(4) cheezon mein hosakta hai.

(i) Maal ke saath.

(ii) Izzat wa jaah ke saath.

(iii) Ilm ke saath

(iv) Badan ke saath.

2. Khaaliq ki ibadat mein ehsaan: Ehsaan ki is qism ke do maratib hain:

(i) Mushahadah

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ

"Yeh keh tum Allah ki bandagi aise karo goya keh tum Allah ko dekh rahe ho."

Ye in dono maratib mein se buland tareen martaba hai.

(ii) ITLAA' AUR MURAQBAH WA NIGHEBANI KA

فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"Agar (ye tasawwur qayem na hosake keh) tum Us ko dekh rahe ho to (ye tasawwur ho keh) Wo tumhen dekh

raha hai."

Ehsaan ki daleel:

Allah Ta'aala ka farmaan:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

"Beshak Allah un logon ke saath hai jo dar gaye aur wo log jo neki karne waale hain." [Surah Nahl : 128]

Jab Jibraeel e Ameen (alaihissalam) ne Rasoolullah Sallallahu alaihe wa sallam se Ehsaan ke muta'alliq sawaal kiya to Aap ne jawab mein farmaaya:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"yeh ke tum Allah ki bandagi aise karo goya keh tum Allah ko dekh rahe ho, agar (ye tasawwur qayem na karsako keh) tum Us ko dekh rahe ho to (ye tasawwur ho keh) wo tumhen dekh raha hai." [Bukhari & Muslim]

ISLAM, IMAAN AUR EHSAAN KE

DARMIYAAN TA'ALLUQ

1. Jab ye teen cheezein ikaththee zikr ki jayen to in mein se har aik ka khaas ma'ana hota hai, us waqt:

(i) Islam se maqsood : Zahiri a'maal hote hain.

(ii) Imaan se maqsood : ghaibi umoor par imaan hota hai.

(iii) Ehsaan se maqsood : Deen ke a'laa tareen darajaat hain.

2. Jab in teenon umoor ko alahedah alahedah iste'mal kiya jaye to is surat mein:

(i) Jab sirf Islam bola jaye to Imaan bhi us mein dakhil hota hai.

(ii) Jab sirf imaan bola jae to Islam bhi us mein dakhil hota hai.

(iii) Jab sirf Ehsaan bola jaye to Imaan aur Islam donon is mein dakhil hote hain.



IBADAT KA M'ANA AUR MAFHOOM

Ibadat ka m'ana:

"Lughat" mein Khuzoo aur tazallul (Jhuk jane aur pasti ikhtiyar karne) ko kehte hain.

"Shari'at" mein ye aik wasee' aur shamil istelah hai jo har us qawl o fe'l aur zahiri aur batini amal ko shamil hai, jise Allah Ta'aala pasand karta ho aur jiske karne se raazi hota ho.

Sharai' zimmedaariyon ka naam "Ibadat" rakhne ki wajah : Is liye keh mukkalaf un umoor ka ilteзам karte hain, aur Allah Ta'aala ke samne tazallul Ikhtiyar karte huye un umoor ko baja late hain.

IBADAT KE ARKAAN:

Ibadat ke (3) teen arkaan hain:

(i) khauf

(ii) Mahabbat

(iii) Ummeed.

IBADAT KE SAHIH AUR MAQBOOL HONE KI SHARAIT:

Ibadat qubool hone ki do (2) sharait hain:

A) Ikhlaas: Allah Ta'aala ka farmaan hai:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

"Aur unhen hukm diya gaya tha keh ikhlaas ke saath Allah ki bandagi karen Us ke deen par chalte hue."

[Al-Bayyina: 05]

B) Nabi Sallallahu alaihe wa sallam ki itteba':

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Jisne aisa aml kiya jis par hamari shari'at ka hukm nahi hai wo mardood hai."
[MUSLIM]

IBADAT KI DO AQSAAM:

1. Kauni Ibadat
2. Sharai' Ibadat

Kauni Ibadat:

Iska ma'ana: Saari kayenat ka Allah Ta'aala ke hukm ke samne jhuk jaana.

Ibadat ki ye qism tamam makhlooq ko shamil hai, koi aik bhi is se bahar nahi hosakta, na hi mumin aur na hi kafir, na hi nek aur na hi badd, iski daleel Allah Ta'aala ka ye farmaan hai:

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا

"Beshak tamam asmaan aur zameen waale Rehman ke paas ghulam bankar ane wale hain."

[SURAH MARYAM: 19: 93]

Sharai' Ibadat:

Iska ma'ana Allah Ta'ala ke sharai' ahkam ke saamne sar e tasleem kham karlena, ye ibadat un logon ke saath khaas hai jo Allah Ta'aala ki ita'at karte hain aur uske Rasoolon ki layi hui shari'at ki itteba karte hain.

Iski Daleel Allah Ta'aala ka ye farmaan hai:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

"Aur Rahman ke bande wo hain jo zameen par narmi se chalte hain."

[SURAH FURQAN: 25: 63]



TAWHEED E IBADAT KE MUTA'ALLIQ AHAM QAI'DAH

QAI'DAH KI NASS: Jis kaam ke muta'alliq yeh sabit hoja-ye keh uska karna ibadat hai, pas wo kaam Allah ke liye karna Tawheed aur ghairullah ke liye karna Shareek thehrana aur Allah ka hamsar banana hai.

Is Qai'dah ki daleel:

Iske dalayil bahut saare hain, un mein se, Allah Ta'aala ka farmaan hai:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"Allah ki bandagi karo aur Us ka kisi bhi cheez ko shareek na thehro."

[SURAH NISA: 04:36]

Aur Allah Ta'aala ka farmaan:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

"Aur tere Rabb ne faisla kardiya ke sirf Allah ki bandagi karo."

[SURA BANI ISRAEEL: 17: 23]

Aur Allah Ta'aala ka farmaan:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا

"Farmaadijye :aao main padhun Jo tumhare Rabb ne tum par haraam kiya hai (Us ne takeedi hukm diya hai) ke Us ke saath kisi cheez ko shareek na thehro."

[SURAH AN'AM:06: 151]

ISKI MISAALEN:

DUA MAANGNA IBADAT HAI:

Ghairullah se dua karna shirk hai.

KHOUF RAKHNA IBADAT HAI:

Ghairullah ka khouf karna shirk hai.

ZABAH KARNA IBADAT HAI:

Ghairullah ke liye Zabah karna shirk hai.

MANNAT IBADAT HAI:

Ghairullah ke naam ki nazr maanna shirk hai.

MAHABBAT KI AQSAAM

Mahabbat ki (4) chaar aqsaam hain:

1. Wo Mahabbat jo keh ibadat hai:

(i) yani Allah Ta'aala ki mahabbat.

(ii) Aur us cheez ki mahabbat jis se Allah Ta'aala mahabbat karta ho.

Iski daleel Allah Ta'aala ka ye farmaan hai:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

"Lekin ahl e Eimaan to Allah Ta'aala se sab se ziyadah mahabbat karte hain." [SURAH BAQARAH: 02:65]

2. Wo Mohabbat jo shirk hai:

Yani ta'zeem aur tazallul ke saath ghairullah se aisi mahabbat karna jis tarah ki mahabbat karna sirf Allah Ta'aala ke liye hi rawa hai.

Iski daleel Allah Ta'aala ka yeh farmaan hai:

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

"Aur ba'az log aise hain jo ghairullah ko (Allah ka) shareek banate hain aur un se Allah ki si mahabbat karte hain." [SURAH BAQARAH: 02:165]

3. Wo mahabbat jo gunah ka kaam hai:

Jaisa keh gunah, bid'aat aur haraam cheezon ki mahabbat, iski daleel ye farmaan-e-Ilaahi hai:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"Beshak jo log pasand karte hain ke un logon mein be-hayai phaile jo eimaan laye hain unke liye duniya aur Aakhirat mein dardnaak azaab hai aur Allah jaanta hai tum nahi jaante." [SURAH NOOR:24: 19]

4. TAB-'AI (FITRI) MOHABBAT:

Jaisa keh apni oulad aur Ahl o a'yyal ki, apni zaat ki mahabbat; ye sab jayez hai, iski daleel Allah Ta'aala ka ye farmaan e giraami hai:

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ، ذَلِكَ
مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ

"Logon ke liye nafsaani khawahish ki mahabbat muzayyan ki gayi hai jo aurten aur bete aur sone aur chandi ke jama' kiye hue khazaane aur nishaan zadah ghode aur maweshi aur kheti ki surat mein hai; yeh duniya ki zindagi ka samaan hai aur Allah hi ke paas achcha thikaana hai." [SURAH ALE IMRAAN:03: 140]



KHAUF KA M'ANA AUR MAFHOOM

Iska Ma'ana: "Aisa ehsaas wa shu'oor jis mein halakat, takleef ya nuqsan ki tawaqqo' (andesha) ho."

KHAUF KI AQSAAM:

1. SHIRK E AKBAR:

ye dil mein posheedah khauf hai, yani ghairullah se aisi cheez ka khauf rakhna jis par Allah ke elawah koi bhi dusra qudrat nahi rakhta, iski daleel Allah Ta'aala ka ye farmaan hai:

فَلَا تَخَافُوهُمْ وَخَافُونِي إِنْ كُنْتُمْ مُؤْمِنِينَ

"Tum unse mat daro aur Mujh se daro, agar tum mumin ho."

[SURAH AALE IMRAAN:03: 175]

2. HARAAM KHAUF:

yeh ke Insaan logon ke khouf se kisi wajib ko tark karde ya kisi haram ka irtekar karde, iski daleel Allah Ta'aala ka ye farmaan hai:

فَلَا تَخْشَوُا النَّاسَ وَخَشَوْنِي

"Pas unse mat daro mujh se hi daro."

[SURAH MAI'DAH: 05:44]

3. JAYEZ KHAUF: Yeh tab'ai khouf hai, jaisa ke Sher (ya darinde) se dar jaana; Dushman ka khauf, Zalim Badshah ka khauf, iski daleel Allah Ta'aala ka ye farmaan hai:

فَاصْبِرْ فِي الْمَدِينَةِ خَائِفًا تَتَرَقَّبُ

"woh (Moosa) Subah sawere, darte darte aur khatre ko bhanpte hue shahar mein dakhil hue." [SURAH QASAS: 18]

4. IBADAT: Yani sirf Allah Wahdahu lashareek ka khauf rakhna, iski daleel Allah Ta'aala ka yeh farmaan hai:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

"Aur jo apne Rabb ke samne khara hone se dargaya,
uske liye do bagh hain."

[SURAH REHMAN: 46]

ALLAH TA'AALA SE KHAUF KI AQSAAM:

iski do (2) aqsaam hain:

1. MEHMOOD KHAUF: Yani aisa Khouf jo insaan ke aur Allah ki nafarmaani ke darmiyaan hayil hojaye, is khauf ki bina par insaan wajibaat baja laye, aur muharramaat ko tark karde.

2. GHAIR MEHMOOD KHAUF:

Aisa khauf jo insaan ko Allah ki rehmat se mayus aur na ummeed karde.



UMMEED KA M'ANA AUR MAFHOOM

Ummeed ka ma'ana: Mehboob aur pasandeeda cheez ki tawaqqo' aur tama' aur uska intezaar karna.

UMMEED KI AQSAAM:

ummeed ki teen aqsaam hain:

1. Aisi ummeed jo ke ibadat hai:

Y'ani sirf Allah Wahdahu Lashareek se apni umangen aur tamannaayen wabista rakhna.

Iski mundarja zayl aqsaam hain:

(i) Mahmood Ummeed:

Yani aisi ummeed jiske saath a'maal e salehah bhi paye jayen.

(ii) Mazmoom Ummeed:

Yani amal ke baghair ki ummeedein aur apne aap ko jhoote sahare dena.

(iii) Mushrikanah Ummeed:

Yani ghairullah se aisi cheez ki ummeed rakhna jis par Allah ke elawa koi bhi dusra qadir nahi.

2. Tab'ai Ummeed:

Jaisa ke kisi insaan se kisi aisi cheez ki ummeed rakhna jis par koi insaan qudrat aur milkiyat rakhta hai, misaal ke taur par: Aap kisi se yun kahen : "Main ummeed karta hoon ke aap mere paas tashreef layenge".

Umeed par daleel:

Allah Ta'aala ka farmaan hai:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"So phir jisko apne Rabb se umeed ho milne ki wo naik a'maal kare aur apne Rabb ki ibadat mein kisi ko shareek na kare."

[SURAH KAHF: 18:110]



TAWAKKUL KA M'ANA AUR MAFHOOM:

Tawakkul ka m'ana:

"Lughat" mein: supurd kardena, aitemaad karna.

"Shari'at" mein: Allah Rabbul Izzat par dil ka aitemaad hona.

Shar'ai Tawakkul:

Is mein (3) teen cheezen payi jaati hain:

(i) Allah Ta'aala par sachcha aur haqeeqi aitemaad aur bharosa.

(ii) Allah Ta'aala par pukhta yaqeen aur aqeedah ke har cheez ki zimam e kaar Allah ke haath mein hai.

(iii) Jayez aur mubah asbab ka baja lana.

TAWAKKUL KI AQSAAM:

Tawakkul ki (3) teen aqsaam hain:

1. Ibadat Tawakkul: Yani Allah Ta'aala par apna aitemaad aur bharosa rakhna.

2. Shirkiyah Tawakkul: Jaisa keh aisi cheezon mein ghairullah par aitemaad aur bharosa karna jo sirf aur sirf Allah Ta'aala ke saath khaas hain.

3. Ya mukammal taur par asbab par hi poora bharosa rakhna.

TAWKEEL: [Wakeel Banana]

Yani kisi insaan ko apni taraf se koi aisa kaam karne ke liye nayeb muqarrar kardena jis kaam ke karne ki salahiyat nayeb mein maujood ho; aisa karna jayez jai.

Tawkeel aur Tawakkul mein farq:

Tawakkul dil ka khufiya aur batini amal hai.

Tawkeel : Zahiri amal hai.

TAWAKKUL KI DALEEL: Allah Ta'aala ka farmaan hai:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

"Aur Allah hi par bharosa karo, agar tum mummin ho."

[SURA MA'IDAH: 05:23]

[Aham faida]... Sayyeduna Ibn e Abbas raziyaallahu anhumata farmaate hain:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Hamare liye Allah hi kaafi hai aur Wahi behtareen kaarsaaz hai."

Sayyedina Ibraheem alaihis salam ne us waqt kaha tha jab unhein aag main dala gaya tha. Aur Muhammad Rasoolullah Sallallahu alaihe wa sallam ne us waqt kaha tha jab Jang e Uhud ke ikhtitam par logon ne kaha keh dushman tumhaare liye faujein jama kar raha hai, us se daro, to is se musalmaanon ka eimaan aur mazbut hua aur badha.

[Bukhari aur AnNasai]

Jo shakhs Allah par tawakkul kare aur Usi ki taraf ruju' kare, Allah Ta'aala us ka Kafeel aur Kaarsaaz ban jata hai. Kyunkeh Wahi ek Zaat e Kibriya aisi hai jahan khauf zada ko itmenaan hasil hota hai aur amn ke mutalaashi ko panah milti hai. Pas jo shakhs Allah Ta'aala ka dost ban jaye, Usi se imdaad ka talib ho, Usi par tawakkul kare aur kulli taur par tamam dunya se kat kar Allah Kareem se jud jaaye; Allah Ta'aala bhi us se mahabbat karta hai, us ko apni hifazat, apne amaan aur apni panah mein le leta hai, jo shakhs Allah se dare aur taqwa ikhtyar kare to Allah Ta'aala bji is ko amaan aur itmenaan ki doulat se nawazta aur phir jis cheez ki banday ko zarurat hoti hai Allah Ta'aala woh cheez farawani se us ko 'ata farma deta hai.

Pas mushkil ke auqaat mein in alfaz me Allah Ta'aala par apne aitemaad aur tawakkul ke izhaar ka wazeefah

kijiye, gham aur pareshaani se najat ka behtreen nuskha hai.

Neez ahadees mein manqul subah o sham ki Duaon mein Allah Ta'aala par tawakkul aur aitemaad ka wazeefah bhi hai:

حَسْبِيَ اللَّهُ، لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"Mujhe Allah hi kafi hai, nahi koi mabood magar Wahi, Usi par main ne bharosa kiya aur wo Rabb hai azmat waale arsh ka."

Faidah:... mushkilat ke hal ke lye bada kamyaab wazeefah hai. Is mein sirf Allah Ta'aala par kifayat aur Us par tawakkul ka izhaar hai. Sayyeduna Abu Darda' raziyaallahu anhu ne kaha:

"Jis ne har Subah o shaam saat baar ye kalimaat kahe, Allah Ta'aala us ke dunyavi aur ukharwi ghamon se kifayat karega." [Abu Daud:5074, Ibn e Maja:3871]



DU'A KA M'ANA AUR MAFHOOM

DU'A 'IBADAT HAI:

Ibadat ki sab se a'laa aur arfa qism aur sab se ziyada sahib e sharf cheez du'a hai, Hadees mein aata hai:

الدُّعَاءُ هُوَ الْعِبَادَةُ

"Dua hi asl ibadat hai."

[TIRMIDHI]

Allah Ta'aala ka farmaan hai:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

"Aur yeh ke bilashuba masajid Allah ke liye hain, pas Allah ke saath kisi ko mat pukaaro."

[SURAH JINN:72: 18]

DUA KI AQSAAM:

1. DU'A E IBADAT: Is se maqsood insaan ka har wo aml hai jis se wo apne Rabb ki ibadat karta ho, iski misaal: Namaz padhna, hajj karna, sadaqah dena, roza rakhna.

Iska naam Dua rakhne ki wajah ye hai keh: in meim talab (Dua) ka ma'ana paya jaata hai, goya ke jab insaan ye aamaal baja lata hai to wo apne a'maal ke saath Allah Ta'aala se dua kar raha hota hai ke Allah us par is ibadat ki wajah se raham kare, aur use jannat mein dakhil karde.

2. DUA E SUWAAL: isse maqsood har wo Dua hai jis meim suwaal aur talab ho, masalan ye du'a karna:

"Ae Allah! Mujh per raham kar, mere Rabb mujhe mu'aaf karde; meri bigdi bana de".

GHAIRULLAH SE DUA KARNA: Dua maangna ibadat hai, jo koi ghairullah se maangta aur du'a karta hai, wo kafir aur mushrik hai, iski daleel Allah Ta'aala ka ye farmaan hai:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ

لَا يُفْلِحُ الْكَافِرُونَ

"Aur jo koi Allah Ta'aala ke saath kisi aur mabood ko pukarta hai jiski uske paas koi sanad nahi to uska hisab usi ke Rabb ke yahan hoga, beshak kafir najaat nahi payenge".
[Surah Muminun:23: 117]



DAM [JHAAD PHOONK]/ RUQYAH

DAM KA M'ANA :

"Lughat" mein Dum karna, kuch padh kar phoonkne ko kehte hain.

"Shari'at" mein beemaar insaan par aayat wa azkaar aur du'aaen padh kar phoonkna dum kehlata hai.

DAM KI AQSAAM:

Jhaad phoonk ki do (2) aqsaam hain:

1. Mashroo' jhaad phoonk
2. Mamnoo' jhaad phoonk

1. MASHROO' JHAAD PHOONK:

Mashroo' jhaad phoonk wo hai jis mein ba ittefaq e 'Ulamaa (3) teen sharayet payi jayen:

(i) Wazeh Arabi zuban mein ho, aur uska m'ana samjha jasakta ho.

(ii) Allah Ta'aala ka kalam ho, ya Us ke Asma o sifaat par mushtamil azkaar o du'aein hon.

(iii) yeh ke is jhaad phoonk par kulli (poora) aitemad na kiya jaye, balke ye aiteqad rakha jaye ke ye jhaad phoonk ba zaat-e-khud mu'assir nahi, balke iski taseer Allah Ta'aala ki taraf se paida karda hoti hai.

2. MAMNOO' JHADH PHOONK:

Aisi jhaad phoonk jis mein mashroo' jhaad phoonk ki koi aik shart ya aik se ziyada sharayet chhoot jayen.

Rasoolullah Sallallahu alaihe wa sallam ka irshad e giraami hai:

"Beshak jhaad phoonk karna, taweez bandhna aur gande waghairah karna sab shirk ke kaam hain."

[Musnad Ahmad & Abu Dawood]

Sunnat se Mashroo' jhaar phoonk ki daleel:

Rasoolullah Sallallahu alaihe wa sallam ki hadees hai:

"Tum apne mantar waghairah mujh par pesh karo, aise mantar mein koi haraj nahi jis mein shirk na paya jaata ho."
[Sahih Muslim]

Rasoolullah Sallallahu alaihe wa sallam ne khud dam kiya hai aur aap Sallallahu alaihe wa sallam ko bhi dam kiya gaya hai, aur Nabi Sallallahu alaihe wa sallam ne iski ijazat hi nahi di balke dam karne ka hukm bhi diye hai.

*Agar dum Qur'ani aayatun par mushtamil ho to jayez hai,*Albatta muman'at us dum ki hai jo arabi zuban mein na ho, ya phir jiska mafhoom aur ma'ana wazeh na ho.*

Kion ke baaz auqat ghair arabi alfaz kufriya hote hain ya aise alfaz par mushtamil hote hain jis mein shirkiya kalimat paye jaate hain.

Ulema-e-ummat ka is par ittefaq hai ke wo dum aur ruqyah jis mein teen sharaiyt pae jaen, jayez hai.

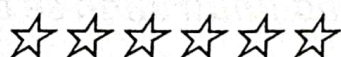
Kitabuttauheed mein likha hai:

"Raq'a aur Azayem donon ham ma'ana hain, Shirkiya taweezat ke elawah Nazar-e-bad aur zehreele keede ke kaate ke baare mein Rasoolullah Sallallahu alaihe wa sallam ne rukhsat di hai.

Tiwalah *Wo amal hai jise is khayal se kiya karte the ke is se mard aur aurat mein baham ulfat aur mahabbat paida hoti hai.*

At Tiwalah:

Jaadu ki ye aik qism hai jiske zariye aurten apne shauharon ki nazar mein mehboob banne ki sa'i karti hain.



TA'WEEZ KA M'ANA AUR MAFHOOM

TAWEEZAT KA M'ANA:

"Lughat" mein Ta'weezat Ta'weez ki jama hai.

"Shari'at" mein jo kuchh nazr-e-bad waghairah se bachne ke liye bachchon ke gale mein latkaya jaata hai.

TA'WEEZAT KI AQSAAM:

Ta'weez ki do (2) aqsaam hain:

1. Aise taweezat jo Qur'ani aayaat aur Nabavi du'aon par mushtamil hon.

Aise taweezat teen (3) wujoohaat bina par mamnoo' hain:

(i) Taweez ki umoomi mumana'at: is mein koi aisi daleel nahi payi jaati jis se Qur'ani aayaat ya Ahadees par mushtamil taweezat ki takhsees hoti ho.

(ii) Sadd e zariy'ah ke taur par: kiun ke is tarah aisi cheezen latkane ka rasta khulta hai jo ke asal mein mubah nahi hain.

(iii) Qur'ani aayaat aur Ahadees ki be adabi ka ehtemal: Jab insaan qaza-e-hajat waghairah ke liye jayega to unka kama haqqahu ehteraam nahi kar sakega.

2. Wo taweez jin mein Qur'an aur ahadees ke elawah koi dusra mawad ho: jaisa keh wo taweezat jin mein shaya-teen aur jinnaat ke naam hote hain, ya wo taweezat jo talaasim waghairah par mushtamil hote hain, ya jin mein naqabil-e-fahm cheezen likhi hoti hain, aise taweezat qata'i haram hain aur aisa karna shirkiya kaam hai, kyun keh is se dil ka ta'alluq ghairullah se qayem hota hai.

KHULASA-E-KALAM:

Har tarah ke taweezat haram hain, khwah wo Qur'an aur ahadees se likhe jayen, ya phir koi dusre mantar

waghairah hon, isliye keh ye shirkiya umoor hain.

Iski Daleel:

Rasoolullah Sallallahu alaihe wa sallam ka farmaan hai:

"Beshak jhaad phoonk karna, taweezat bandhna aur gande waghairah karna sab shirk ke kaam hain"

[Musnad ahmad & Abu Dawood]

Syyeduna Abdullah bin Mas'aud raziyaallahu anhu ki biwi Syyedah Zainab raziyaallahu anha kahti hain ke aik dafa' mere shauhar Abdullah ne meri gardan mein aik dhaga dekha aur poochne lage ke ye kaisa dhaga hai? main ne arz ki ke ye dhaga mujhe dam karke diya gaya hai, ye sunte hi unhon ne woh dhaga mere gale se kaat phenka aur ye pharmaya ke tum Abdullah ke gharane ke log shirk se be niyaz ho, main ne Rasoolullah Sallallahu alaihe wa sallam ko ye farmate suna hai ke jhad phoonk, ta'weez aur mahabbat ke aa'maal shirk hain. (Abu Daud)



TABARRUK KA M'ANA AUR MAFHOOM

Tabarruk ka M'ana:

"Lughat" mein kisi cheez ka ziyada hona aur uska sabit rehna.

"Shari'at" mein barakat ki talab aur uski ummeed aur tabarruk ka aiteqad.

TABARRUK KI AQSAAM:

Tabarruk ki do (2) aqsaam hain:

1. Mashroo' Tabarruk
2. Mamnoo' Tabarruk.

1. Mashroo' Tabarruk:

(i) Nabi Sallallahu alaihe wa sallam ki zaat aur Aap Sallallahu alaihe wa sallam ke Jasd e at-har se alag hone waali cheezon se tabarruk hasil karna, Tabarruk ki ye qism Nabi Sallallahu alaihe wa sallam ki hayat e mubarak ke saath khaas thi.

(ii) Mashroo' aqwaal aur a'maal se tabarruk: Yani wo a'maal aur aqwaal jinse insaan ko khair aur barakat hasil hojaye- jaisa keh Qur'an-e-Majeed ki tilawat, Allah Ta'aala ka zikr, aur ilm ki majalis me haziri dena.

(iii) Un maqamat se tabarruk hasil karna jinhen Allah Ta'aala ne ba-barakat banaya hai jaise: Masajid, Makkah aur Madina aur Sham, in jagahon se tabarruk hasil karne se maqsood ye hai ke yahan par naikiyon ke mashroo kaam kiye jauen [Jinse barkat paida ho] aisa nahi keh yahan ki deewaron; paththaron aur sutunon waghairah ko chhua aur chuma jaye- [ya unke saath apne gaal male jayen]

(iv) Un auqat se barkat hasil karna jinhen Allah Ta'aala ne fazl o barkat ke liye khaas kiya hai jaisa ke Ramazan

ka mahina; Zil hajjah ke shuru ke 10 din, Shab-e-Qadr aur har raat ka akhiri hissa.

Wagt se tabarruk aise hasil hoga keh: un auqat mein kasrat ke saath neki ke kaam kiye jayen, aur mashroo' tareeqe par Allah ki ibadat ki jaye.

(V) Un makulat ke khaane se barakat hasil karna jinhen Allah Ta'aala ne ba-barakat banaya hai: jaise zaitun ka tel, Shahad, doodh, kalonji aur Aab e Zamzam.

2. Mamnoo' Tabarruk:

(i) Mamnoo' jaghon aur jamadaat se tabarruk hasil karna: Masalan un maqamat ki deewaron aur darwaazon aur khidkiyon ko chhu kar unse barkat hasil karna aur wahan ki mitti se apne mareezon ki shifayabi chahna jahan ke muta'alliq barakat sabit hai.

*.....Ambiya aur saliheen ki qabron par aur mazaraat se tabarruk ka aqeedah rakhna.

❦ Saliheen ki Qabron par ja kar tabarruk hasil karna jis tarah ke laot ke pujaari karte the ya darakhton aur paththaron se barkat hasil karna jaise 'Uzza aur Manaaf ke parastaron ka shewah tha, yaksan no'iyat ka shirk hai, lehaza jo shakhs is daur mein saliheen ki qabron se usi tarah ki tawaqqaat rakhta hai ya kisi darakht aur pathar ki tauqeer karta hai aur us se madad ka talib hota hai usne bhi goya Mushrikeen-e-Arab jaisa fe'l kiya, yehi nahi balke is zamane ke musalmaan is silsile mein to mushrikeen-e-arab se kaheen aage badh gaye hain, Abu Waaqid Qureshi (raziyallahu anhu) bayan karte hain ke: "Hum jung e hunain ke mouqe par Muhammad Sallallahu alaihe wa sallam ke sath maqam e Hunain ki taraf jaa rahe the aur hamara zamana e kufr naya naya guzra tha, Raaste mein ek jagah beri ka darakht aaya jisko Zaat-e-Anwaaf kaha jata tha, mushrikeen is darakht ke paas baithna bayis e barakat khayal karte the aur apne hathiyaar bhi

barkat ke liye us darakht par latkaya karte the, chalte chalte isi darakht ke paas se ham guzre to hum ne Aap Sallallahu alaihe wa sallam se arz ki keh:

يَا رَسُولَ اللَّهِ! اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتَ أَنْوَاطٍ

"Jaise Mushrikeen ke liye Zaat-e-Anwaat hai, waise hamare liye bhi aik zaat-e-Anwaat muqarrar farmaa-dijiye"

Rasoolullah Sallallahu alaihe wa sallam ne farmaaya: 'Allahu akbar' aur farmaaya:

"Allah ki Qasm! Tum bilkul wahi baat keh rahe ho jo Bani israeel ne Janab e Moosa se kahi thi keh: Aye Moosa! Hamare liye bhi koi aisa mabood banaden jaisa in logon ke mabood hain, Moosa ne kaha: tum log badi nadaani ki baten karte ho.

(Phir farmaaya) tum bhi agli ummaton ke tareeqon par chalo ge."

Mushrikeen us darakht ki azmat o jalalat ke pesh e nazar uske paas baithna bayis-e-barkat samajhte the, yani barkat hasil karne ki niyyat se us darakht par apne hathiyaar latkate the, in sahaba e kiram raziyaallahu anhum ne ye isliye kaha keh unke zehan mein ye baat paida hui keh ye bhi Allah ke nazdeek pasandeeda amal hai, lehaza hum bhi tabarruk hasil kiya karen, agar unko ye ilm hota keh ye shirk hai to wo Muhammad Sallallahu alaihe wa sallam ki mukhalafat ki kaise jur-at kar sakte the? Nabi Sallallahu alaihe wa sallam ne Sahaba (raziyaallahu anhum) ki is baat ko Bani israeel ke qawl se mushabeh qarar diya hai kyun keh donon ne ilaah talab kiya tha jiski wo Allah Ta'aala ke siwae ibadat karen, Donon ke mutalabe ke alfaza agarche mukhtalif hain, taham ma'ana aik hi hain kyun ke alfaaz ki tabdeeli se haqeeqat to tabdeel nahi ho jaati.

*.....Ba'z tareekhi maqamat se tabarruk hasil karna: jaise

Nabi e kareem Sallallahu alaihe wa sallam ki jaa e paidayish, Ghar e Saur aur Ghar e Hira.

2. Mamnoo'ah Auqat se Tabarrukk hasil karna:

**....Jin auqat mein barkat ka husool sabit hai, un auqat mein ghair mashroo' aur bid'at par mushtamil aisi ibadat karke barakat hasil karna jis ki koi daleel nahi.*

**.....Aur aise auqat se tabarruk hasil karna jin ke ba-bar-kat hone ki koi shara'i daleel nahi, jaise Nabi e kareem Sallallahu alaihe wa sallam ki paidaish ka waqt : isra aur me'raj ki raat, 15 shaban ki raat ya wo din aur raaten jin mein koi tareekhi waqi'ah pesh aaya ho.*

3. Saliheen ki shakhsiyat ya unke baqaya jaat se mamnoo' tabarruk hasil karna:

Nabi Sallallahu alaihe wa sallam ki zaat aur Aap Sallallahu alaihe wa sallam aasaar e sharifa ke elawah kisi ki zaat se ya baqaya jaat se tabarruk hasil nahi kiya jaskta, ye tabarruk bhi Nabi Sallallahu alaihe wa sallam ki zindagi mein aap Sallallahu alaihe wa sallam ke saath khaas tha.

Tabarruk ke muta'alliq chand aham qawaid:

(A) Tabarruk hasil karna ibadat ka kaam hai aur koi ibadat us waqt tak nahi ki jaskti jab uske muta'alliq shara'i daleel moujood na ho.

(B) Har qism ki barkat sirf aur sirf Allah Ta'aala ki taraf se hai, Wahi uska kulli Maalik aur Mukhtar aur Bakhshne wala hai, kisi ghair se barkat talab nahi ki jaskti.

2. Har qism ki barkat sirf aur sirf Allah Ta'ala wahadahu Lasharik ki taraf se, wahi uska kulli maalik wo mukhtar aur bakhshne wala hai, kisi ghair se barkat talab nahi ki jaasakti.

3. Tabarruk usi cheez se hosakta hai jis mein barkat ka hona sabit ho aur yeh bhi sirf muwahhid aur Allah Ta'aala aur Us ke Nabi Sallallahu alaihe wa sallam par saccha imaan rakhne wale ke liye hi mufeed hai.

4. Tabarruk us cheez se hoga jiska ba-barkat hona shara'i nusoos se sabit ho aur uske liye ye bhi zaruri hai ke tabarruk hasil karne ka tareeqa bhi mashroo' ho aur insaan ke liye zaruri hota hai keh us haiyat aur tareeqe mein apni taraf se bid'at eijaad na kare, balke salaf e saliheen ke tareeqe par rahe.

Asbaab ke muta'alliq aham tareen qawaid

1. Asbaab baja laane waale par wajib hai ke uska mukammal aetemaad aur bharosa sirf aik wahdahu laa shareek par hona chahiye, na ke sirf sabab par, isliye ke sabab mein taseer paida karne waala aur use paida karne waala Allah ta'aala hi hai.

2. Ye jaan le ke tamaam asbaab Allah ta'aala ki qudrat aur iradah aur mashiyyat se hi kaam karte hain. [uski taqdeer ke baghair kuch bhi nahi ho sakta]

3. Kaun si cheez kisi doosri cheez ka sabab ho sakti hai, uski ma'rifat 2 zaraye' se hasil ho sakti hai:

(1) bazariya e shari'at: is ki misal shahad mein shifa payi jaati hai, is ki daleel Allah ta'aala ka ye farman hai:

فِيهِ شِفَاءٌ لِلنَّاسِ

"Us mein logon ke liye shifa hai" (An Nahl:69)

(2) bazariya e tajribah wa andazah: is ki misala: aag jalane ka sabab hoti hai lekin tajriba se kisi cheez ka sabab sabit hone ke liye zaroori hai ke us ka suboot saaf, wazeh aur zahir ho, is liye ke jo suboot zahir na ho, woh kabhi kabhar sirf da'wa ya aik guman hi ho sakta hai, misal ke taur par ba'z logon ka ye guman karna ke kada pahanne se nazar nahi lagti.



TAWASSUL KA MA'NA AUR MAFHOOM

Tawassul ka m'ana:

"Lughat" mein waseela asl mein us cheez ko kaha jaata hai jiske zariye kisi dusri cheez tak pahuncha jaye, ya uski qurbat hasil ki jae.

"Istilaah" mein Aisa sabab ikhtiyar karna jo Allah ke qareeb karde.

TAWASSUL KI AQSAAM:

Tawassul ki do (2) aqsaam hain:

1. Mashroo' waseela .
2. Mamnoo' waseela.

1. Mashroo' waseela: iski teen aqsaam hain:

(i) Allah Ta'ala ke Asma mein se kisi naam ya sifaat mein se kisi sifaat ka waseela.

(ii) Us nek amal ka waseela, jo Du'a karne waale ne khud kiya ho.

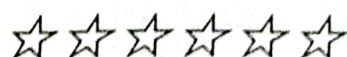
(iii) kisi nek aur zinda insaan ki Du'a ka waseela ikhtiyar karna.

2. Mamnoo' Waseela: Tawassul e mashroo' mein bayan kiye gaye teen tareeqon ke elawah kisi aur tarah ka waseela ikhtiyar karna, iski kayi aqsaam hain.

(i) Allah Ta'ala ki janaab mein Ba'az ashkhaas ya unki jaah ka waseela dena.

(ii) Awliya aur saliheen ke naam ki nazr o niyaz maanna aur unse du'a karna.

(iii) Awliya ki roohon ke liye zabah karna aur unki qabron par mujawar bankar baithna.



GHAIRULLAH KE LIYE ZABAH KARNA

Zabah ka m'ana:

"Lughat" mein asl mein kaatne ko kehte hain.

"Istilaah" mein makhsoos tareeqe par ta'zeem aur taqarrub ke liye khoon bahaana taake rooh nikal jaye.

ZABAH KI AQSAAM:

Zabah ki teen aqsaam hain:

1. Mashroo' zabah
2. Mubah zabah
3. Shirkiya zabah

1. Mashroo' zabah:

Misaal ke taur par:

- (i) Qurbaani
- (ii) Allah ke liye Nazr(Mannat) ka janwar zabah karna.
- (iii) Hajj ki qurbaani. (iv) Hajj mein fidya ka janwar.
- (v) Bacche ki taraf se aqeeqah.
- (vi) Qurbat-e-Ilaahi ke liye sadaqah.
- (vii) Mehmaan nawazi ke liye janwar zabah karna.

2. Mubaah Zabah:

(i) Jaise qasayi ka gosht ki farokht ke liye janwar zabah karna.

(ii) Apne khaane ke liye janwar zabah karna.

3. Shirkiya Zibah:

- (i) Buton ke naam par zabah karna.
- (ii) Jinnaat ke liye zabah karna.
- (iii) Qabron, dargaahon ya aastaanon par zabah karna.
- (iv) Naye ghar mein rehayish se qabl (pehle) jinnaat se hifazat ke liye janwar zabah karna.

✦ Ye shirkiya nazr aur mannat ka bayan hai, kisi but,

darbar ya kisi khaas jagah le jakar zabah karna, jahan ke muta'alliq ye aiteqad ho keh wahan zabah karne se faida hoga, ya shar se mehfooz rahega aur aise hi Jaadugaron aur nujoomiyon ke kehne par zabah karna, kyun keh wo Shaitaan ke kehne par ye hukm chalte hain, bhale wo "Bismillah Allahuakbar" keh kar kyun na zabah kiya jaye, magar Allah ne us janwar ka gosht khaana suwar ka gosht khaane se bad tar qarar diya hai, kyun keh ye gosht khaane waala haram ke saath shirk e Akbar ka murtakib hai, Allah Ta'aala farmaate hain:

"Beshak Us ne haram kardiya hai tum par murdaar, khoon, Khinzeer ka gosht aur wo jise ghairullah ke naam par zabah kiya jaye." [Surah Baqarah: 02:173]

Sayyeduna Taariq bin shihaab raziyaallahu anhu se marwi hai, wo kehte hain keh Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Aik shakhs sirf ek makhkhi ki wajah se Jannat mein jaa pahuncha aur aik jahannam mein chala gaya". sahaba ne arz ki: "ya Rasoolallah Sallallahu alaihe wa sallam! Ye kaise?". Aap Sallallahu alaihe wa sallam ne farmaaya keh: "Do shakhs chalte chalte aik qabeele ke paas se guzre aur us qabeele ka ek baaa but tha. wahan se koi shakhs baghair chadhaawah chadhaye na guzar sakta tha, chunache un mein se aik ko kaha gaya keh yahan hamare but par chadhaawah chadhao, us ne ma'azirat ki keh mere paas koi cheez nahi, unhon ne kaha keh tumhem ye amal zaroor karna hoga agarcheh ek makhkhi hi pakad ke chadhado, us musafir ne makhkhi pakadkar chadhaawah uski bhaint kardiya aur unhon ne us ka raasta chod diya" - Nabi Sallallahu alaihe wa sallam farmaate hain keh: "ye shakhs us makhkhi ki wajah se jahannam mein chala gaya, Dusre shakhs se kehne lage keh tum kisi cheez ka chadhaawah chadha do to us Allah ke bande ne jawab diya keh main ghairullah

ke naam par koi chadhaawah nahi chadha sakta, ye jawab sunte hi un logon ne is muwahhid mard ko shaheed kardiya to ye seedha jannat mein pahuncha.”(Ahmad)
 Sayyeduna Sabit bin Zahhak raziyaallahu anhu se marwi hai, wo kehte hain keh:

“Aik shakhs ne nazr maani keh wo Buwana naami maqam par jakar chand ount zabah karega, us nazr ke maanne waale ne Nabi Sallallahu alaihe wa sallam se poochha keh: 'kiya aisa karna sahih hai?: To Nabi Sallallahu alaihe wa sallam ne apne sahaba se poochha keh: "kiya wahan koi but tha jiski mushrik pooja karte the?". Sahaba ne arz ki keh: "Nahi", Nabi Sallallahu alaihe wa sallam ne dobara poocha keh: "kiya wahan koi mushrikeen ka melah laga tha?". Sahaba ne arz ki keh: "Nahi-" Nabi Sallallahu alaihe wa sallam ne farmaaya: "Apni Nazr poori karlo aur yaad rakho keh Allah Ta'aala ki nafarmaani mein nazr ka poora karna durust nahi hai, aur na woh nazr poori karna sahih hai jo insaan ki milkiyat mein na ho".

Shaykh ul Islam Ibn e Taymiyyah (Rahimahullah) farmate hain keh:

“Ye Hadees is baat ki wazeh daleel hai keh jis maqam par mushrikeen ka melah lagta ho ya us maqam par unka koi but waghairah nasab ho, agarche us maqam par ab na mele ka ehtemam hota ho aur na but parasti ho, Taham us maqam par Allah Ta'aala ke liye kisi janwar ko zabah karna mamnoo' hai aur musibat ke dayire mein dakhil hai, kion keh mushrikeen ka kisi jagah par mela lagana ya kisi maqam par unka ghairullah ki ibadat karna, khali Allah Ta'aala ke liye zabah karne aur nazr poori karne ke liye maane' aur rukawat hai.” Hadees e paak ke ye alfaaz batate hain keh ghalat maqam par sahih nazar ko poora karna bhi musibat hai aur uska poora karna bhi bil Ijmaa mamnoo' hai.

(v) *Dulha Dulhan ke ghar mein dakhil hote waqt zabah karna aur phir us khoon par chalna.*

(vi) *Allah ke liye zabah karna, magar zibah ke waqt ghairullah ka naam lena.*

KHULASA-E-KALAAM:

1. *Zabah karna ibadat ka kaam hai, Ghairullah ke liye zabah karna jayez nahi, yani haram hai, iski daleel ye farmaan hai:*

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Farmaadiye beshak meri namaz aur meri qurbani aur meri zindagi aur meri maut Allah ke liye hai, jo jahanon ka Rabb hai."

(Al An'aam:162)

2. *Ghairullah ke liye Zabah karna Shirk-e-Akbar hai, jis ke karne waale par Nabi Sallallahu alaihe wa sallam ne lanat ki hai, farmaaya:*

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

"Us par Allah ki lanat ho jisne ghairullah ke liye zabah kiya."

(Muslim)



GHAIRULLAH KE LIYE NAZR MAANNA

Nazr ka ma'ana:

"Lughat" mein Nazr lazim karne ko kehte hain.

"Shari'at" mein Nazr, mukallif ka apne nafs par, nazr maane gaye ke liye ta'zeem baja laate huye, aisi ita'at ko lazim karlena jo asl mein us par lazim nahi thi.

NAZR MAANNA ALLAH TA'AALA KI IBADAT KA KAAM HAI:

﴿Sahih Al Bukhari mein Ayesha raziyallahu anha se riwayat hai, Nabi Sallallahu alaihe wa sallam ne farmaaya :

"Jo shakhs ye nazr maane keh wo kisi mu'amale mein Allah ki ita'at karega to use apni ye nazr poori karni chahiye, aur jo shakhs aisi nazr maane jo Allah ki nafarmaani par muntaj ho to usko poora karke Allah ka nafarmaan na bane."

Ulama ka is par ijmaa hai keh jo nazr sirf Allah Ta'aala ki riza joi ke liye maani gayi ho, jaisa keh kahe keh agar mere mareez ko Allah Ta'aala ne shifa ata farmayi to main itna itna maal sadaqah karunga, to aisi nazr ko poora karna wajib hai, Agar usne kisi cheez ke husool par nazar poori karne ko mu'allaq rakha to uske hasil hone ke ba'ad nazr poori kare.

JAAN LIJYE KEH NAZAR MAANNA ALLAH TA'AALA KI IBADAT KA KAAM HAI, Yeh kaam Allah Ta'aala ke elawah kisi ke liye bhi nahi kiya jasakta, jo koi ghairullah ke liye Nazr manta hai wo shirk e Akbar ka irtekar karta hai.

Allah Ta'aala ka farmaan hai:

يُوفُونَ بِالنَّذْرِ

"Wo nazar ko poora karte hain."

[Surah Dahr:07]

ye ayat-e-kareema nazr पूरी करने के wujoob par dalalat karti hai kyun keh nazr ka poorā karna ibadat ke qabeel se hai aur iske saath is baat ki bhi tasreeh मौजूद hai keh ghairullah ki nazr maanna shirk hai, yahan ye amr wazeh hogaya keh wo nazren jo qabr parast, Ahle quboor se taqarrub hasil karne ki gharz se maante hain aur chahte hain keh Ashaab ul Quboor unki hajaat पूरी karen aur unke sifarishi banen, to ye sab bila raib o shak, shirk fil ibadat hai.

Pas jo koi ghairullah ke naam ki nazr maane use chahye keh aisi nazr ko poorā na kare.

NAZAR KAB SHIRK HOGI?

Jab ghairullah ki ta'zeem aur taqarrub ke liye koi mannat (Nazr) maane to wo shirk hogi.

Iski misaal:

1. masalan Koi shakhs yun kahe: "Agar Allah Ta'aala ne mere mareez ko shifa ata kardi to main fulan waali ki qabr par itne bakre chadhaunga ya itna maal wahan pesh karunga.

2. Agar mere ghar baccha paida hogaya to main fulan wali ki dargah ya mazaar par jaakar aik bakra zabah karunga.

Jo shakhs qabr waghairah ke liye tel ki nazr maane taake qabron par diye jalaye; jaise baaz gumraah log karte hain, aur ye aqeedah rakhe keh unki nazr qabool ki jaati hai aisi nazr musalmaanon ke nazdeek bil ittefaq ma'asiyat aur gunaaah ka kaam hai aur use poorā karna najayez hai, yehi surat-e-haal us maal ki hogi jo saheb-e-qabr ya mujawereen ko khush karne के liye bataur e nazr maana gaya ho, kyun keh ye mujawereen un logon से मिले जुले हain जो कह लात, Uzza, aur Manat के mujawir थे, वो भी नहाक़ logon का maal खाते थे aur Allah की राह से रोकते थे, आज के mujaweron का भी यही हाल है,

ye bhi awam-un-Naas ka maal be daregh khaate hain aur sabse bada zulm ye horaha hai keh ye log siratal mustaqeem se logon ko gumraah karte hain.

3. Ya yun kahe keh : Fulan Wali ke liye ya fulan jinn ke liye main itni mannat doonga ya itne janwar unke naam par zabah karunga.

4. Buton ke naam par nazr maanna.

5. Suraj ya Chaand ke naam ki nazr maanna.



ISTE'AANAT, ISTIGHAASA, AUR ISTE'AAZA KE MA'ANI AUR MAFAHEEM

In alfaz ke ma'ani:

ISTE'AANAT: Madad talab karna.

ISTIGHAASA: sakhti se najat talab karna.

ISTE'AAZA: panah (aman) talab karna.

In teenon umoor ke ibadat hone par daleel:

Iste'aanat ki daleel:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"Beshak ham Aap hi ki ibadat karte hain aur Aap se hi madad maangte hain."

[Surah Fatiha: 01:05]

Isteghaasa ki daleel:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ

"Jab tum apne Rabb se madad maang rahe the to Us ne tumhari dua qubool karli."

[Surah Anfaal: 08: 09]

Iste'aaza ki daleel:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

"Farmaaden: main panah pakadta hoon logon ke Rabb ki."

[Surah Naas: 114: 01]

GHAIRULLAH SE ISTE'AANAT, ISTEGHAASA, AUR ISTE'AAZA KA HUKM:

Iski (2) do aqsaam hain:

1. PEHLI QISM JAYEZ: jab us mein (4) chaar sharayit payi jayen

(i) Do sharten iste'aanat, isteghaasa ya iste'aaza se matloob cheez mein payi jaati hain:

A) wo cheez Allah Ta'aala ke saath khaas na ho.

Ahnaaf ki mashhoor kitaab "Fatwaa Al Bazzaziya" mein likha hai keh: "Jo shakhs ye aqeedah rakhta hai keh buzurgaan-e-Deen aur mashayikh ki roohen hazir hain aur hamarae baare mein ilm rakhti hain, wo kafir hojata hai-

Shaykh Sun'aullah Hanafi apni kitaab " Ar Radd ala manidd'aa anna lil Auliya Tasarrufaat fil Hayat wa Ba'd al mamaat ala sabeelil karamaah" mein tehreer farmaate hain keh:

"Daur-e-hazir mein musalmaanon mein kuch giroh is qism ke paida hogaye hain jo ye aqeedah rakhte hain keh Awliya Allah ko apni zindagi mein bhi aur ba'd-az-wafat bhi is 'aalam mein qudrat aur tasarruf hasil hai aur sakhti aur azmaish ki ghadiyon mein unse ISTEGHASAA AUR ISTE'AANAT ki ja sakti hai, kyun keh unki s'aee o himmat se mushkilat rafa hoti hain, log ye aqeedah rakhte huye unki qabron par aate jaate aur unse hajaat rafa karne ki darkhast karte hain keh ye Ashaab-e-karamaah the, wo unke baare mein ye kehte hai keh in mein abdaal bhi the aur nuqaba bhi, autad bhi the aur nujuba bhi, unki ta'dad 77 aur 44 tak pahunchti hai, Qutub wo hai jo logon ki faryaad sunte hain aur unhi par is nizam ka daromadaar hai, unke naam ki nazr o niyaz bhi dete hain, janwar bhi zabah karte hain aur ye khayal karte hain keh is se wo Awliya in ko mustahiq e ajr gardaante hain.

Shaykh Sun'aUllah mazeed farmaate hain keh :

"ye wo aqeedah hai jis mein na sirf ifraat aur tafreet hi payi jaati hai balke is mein halakat e abadi aur azab-e-sarmadi bhi hai kyun keh is mein khaalis shirk ki boo aati hai jo kitaabullah ke sahih aur wazeh ahkam ke sareeh khilaf hai, tamam a'imma e karaam ke aqaid se mutasadam hai aur ijmaa-e-ummat ke khilaf hai. Qur'an-e-kareem kehta hai keh:

"Jo shakhs Rasool ki mukhalafat par kamar basta ho aur ahle imaan ki rawish ke siva kisi aur rawish par chale daraan haalan keh us par raah-e-rast wazeh ho chuki ho to usko Hum usi taraf chalayenge jidhar wo khud phir gaya aur use Jahannam mein jhonkenge jo badtareen jaye qarar hai."

[Surah Nisa: 04:15]

B) Makhlooq is cheez ke karne par qadir ho.

(ii) 2(Do) sharaiyt us mein payi jaati hain jis se Iste'aanat, isteghaasa, ya iste'aazah kiya jaraha ho:

(A) Zinda ho- (B) Hazir aur maujood ho.

2. DUSRI QISM: Shirkiya jab un saaqah zikr karda sharayit mein se koi shart chhoot jaye to is mein shirk ka ansar dakhil hojayega.



SHAFAT KA M'ANA AUR MAFHOOM

Shafa'at ka ma'ana :

"**Lughat**" mein shafa'a yashfa'u shafa'atan ka masdar hai, Yani jab kisi cheez ko dohrakar diya jaye, Shafa'[Joda] witr [akele] ki ulat aur zid hai.

"**Istelah**" mein nafa' ke husool ya nuqsan se bachne ke liye kisi dusre ka wasta ikhtiyar karna.

SHAFAT KI AQSAAM:

Shafa'at ki (2) do aqsaam hain:

1. Manfi Shafa'at
2. Musbat shafa'at

1. MANAFI SHAFAT :

Iska ma'ana: wo jo ghairullah se talab ki jaye aur uspar Allah Ta'aala ke elawah koi bhi qadir na ho) iski daleel: Allah Ta'aala ka farmaan hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ
وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

"Aye logo jo imaan laye ho! us mein se kharch karo jo Hum ne tumhen diya hai, is se pehle keh wo din aaye jis mein na koi kharid aur farokht hogi aur na koi dosti aur na koi sifarish aur kafir log hi zalim hain."

[SURAH BAQARAH:02: 254]

2. MUSBAT SHAFAT :

Iska ma'ana: jo shafa'at Allah Ta'aala se talab ki jaye.

Iski sharaiyt:

1. Allah Ta'aala ki taraf se shafa'at karne waale ko shafa'at ki ijazat.
2. Shafe' aur Mashfu'a se Us(Allah)ki raza mandi.

Iski daleel Aur Allah Ta'aala ka farmaan hai:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"Kaun hai woh jo uske paas uski ijazat ke baghair sifarish kare"
(Al-Baqarah:254)

Aur Allah t'aala ka farman hai:

وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى

"Aur asmaanon mein kitne hi farishte hain keh unki sifarish kuch kaam nahi lati magar iske ba'ad keh Allah ijazat de jiske liye chahe aur (jise) pasand kare."

(An-Najm:26)

Allamah ibn e kaseer rahimahullah farmaate hain keh:

"jab muqarrab aur bargazedah farishton ka ye aalam hai keh wo bhi bargaah e Quds mein dam nahi marsakte to ye jahil aur ahmaq log ghairullah aur maboodan-e-batilah se kis tarah tawaqqu aur ummeed lagaye baithe hain? Jinki ibadat ka Allah Ta'aala ne na shari'at mein koi hukm farmaaya aur na ijazat di, balkeh iske baraks tamam Ambiya-e-kiram alaihimussalam ke zariye se iski tardeed aur mumana'at farmaayi, aur apni nazil kardah kutub mein iski nafi ki hai, irshad hai:

قُلْ ادْعُوا الَّذِينَ رَعِمْتُمْ مِّنْ دُونِ اللَّهِ

"Farmaaden: pukar dekho unko jinhen tum Allah ke siwa apna mabood samajh baithe ho." (Saba:22)

Musbat shafa'at ki qismen:

1. Shafa'at e kubra:

Jis se oulul azm anbiya bhi ghabra jayenge hatta keh mu'amala Rasoolullah Sallallahu alaihe wa sallam tak aa pahunchega. Rasoolullah Sallallahu alaihe wa sallam farmaenge: "ye mera hi kaam hai". Ye waqi'ah tab pesh aayega jab kayinat ke log aik ke bad digar tamam anbiya (alaihimussalam)

ki khidmat mein hazir hokar Shafa'at ke liye arz karenge keh is maqam (Mahshar) ke azab se logon ko najat milni chahye, is shafa'at ke wahi log mustahiq honge jinhon ne Allah Ta'aala ke saath kisi ko Sharik nahi thehraya hoga.

2. Dusri shafa'at dukhool e Jannat ki hogi, iska mufassal bayan Sayyeduna Abu hurairah raziyaallahu anhu ki riwayat mein maujud hai jo saheehain mein marwi hai aur guzishta satron mein guzarchuki hai.

3. Teesri shafa'at un logon ki hogi jo Ummat-e-Muhammadiyah mein se hote huye apne gunaahon ki padaash mein dukhool e jahannam ke haqdaar qaraar paye jayenge lekin Rasoolullah Sallallahu alaihe wa sallam Jahannam mein dakhil hone se pehle unki shafa'at karenge taake ye log dozakh mein na jasadain.

4. Chauthi shafa'at: un Ahl e Tawheed ke liye hogi jo apne gunaahon ki wajah se Jahannam ki saza bhugat rahe honge, Ahadees e mutawaatirah, ijmaa e Sahaabah (raziyaallahu anhum) aur Ahle Sunnat ka ispar ittefaq hai keh Ahle tawheed apne gunaahon ki wajah se saza bhughten gaye, Jo log iska inkaar karte hain in nufos e qudsiyah ne unko bid'ati qaraar diya hai, unki nakeer ki hai aur unko gumraah thehraya hai.

5. Paanchvin Shafa'at sirf Ahle Jannat ke liye hogi taake unke ajr mein izafa kiya jaye aur unke darajaat buland kiye jayen, is Shafa'at mein kisi ko koi ikhtilaf nahi hai, mazkurah bala paanchon aqsaam sirf un mukhlis logon ke liye hain jinhon ne kisi ghairullah ko na apna wali banaya aur na shafa'at kunindah samjha, Jaisa keh Allah Ta'aala ka farmaan hai:

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ
وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ

"Aur aye Muhammad (Sallallahu alaihe wa sallam)! Aap

wa'hi ke zariye unlogon ko nasihat karen jo is baat ka khauf rakhte hain keh apne Rab ke saamne kabhi is haal mein pesh kiye jayenge keh uske siva wahan koi (Aisa zee iqtedaar) na hoga jo unka haami wa madadgaar ho ya unki sifarish kare.” [Surah An'aam: 06:51]

6. Chhati Shafa'at: Ahl e Jahannam kuffar ke azaab mein takhfeef ki Shafa'at: aur ye sirf Abu talib ke liye khaas hai.

ZINDA AUR QADIR SE SHAFAT TALAB KARNE

KA HUKM:

1. Agar kisi aise mutabiq e shari'at aur mubah kaam par Shafa'at talab ki jaye jis par wo Qadir ho to aisa karna aik doosre ke saath khair wa bhalayi mein ta'awun aur madad ke taur par jayez hai.

2. Aisi cheez talab ki jaye jis par Allah ke elawah koi qadir na ho, tou phir aisa karna shirk hai.



QABRON KI ZIYARAT

QABR KI ZIYARAT KI TEEN AQSAAM HAIN:

1. Shara'i ziyarat:

Yani qabron ki ziyarat is wajah se karna keh:

(i) is se Akhirat ki yaad aayegi.

(ii) Ahle qabristan ko salaam karna.

(iii) Ahle qabristan ke liye maghfirat ki dua karna.

Ahle quboor ke liye du'a-e-maghfirat ke liye jana mamnoo' nahi balke Rasoolullah Sallallahu alaihe wa sallam ne iska hukm farmaaya hai, Aap Sallallahu alaihe wa sallam farmaate hain keh:

"Qabron ki ziyarat kiya karo kyun keh wo akhirat ki yaad dilati hain."

Jaisa keh Rasoolullah Sallallahu alaihe wa sallam khud apni walidah majidah ki qabr par tashreef le gaye the, lekin qabron par chiraghaan karna aur wahan mujawir ban kar baithna deen-e-Islam mein man'a hai aur aisa karne waale par Rasoolullah Sallallahu alaihe wa sallam ne la'nat ki hai, Syeeduna Ibn e Abbas raziyaallahu anhuma farmaate hain keh:

"Rasoolullah Sallallahu alaihe wa sallam ne un aurton ko mal'oon qarar diya hai jo qabron ki ziyarat karti hain- aur unko bhi mal'oon qarar diya hai jo qabron par masjidien banaate aur chiraghaan karte hain."

Is Hadees ko Ahle sunan ne riwayat kiya hai.

2. BID'AT ZIYARAT:

Jo keh kamal e Tawheed ke munaafi ho, jo keh shirk ke wasail mein se aik waseelah hai, ismein:

(i) Qabr ke paas jakar Allah ki ibadat karne ka qasd.

(ii) Qabron se tabarruk hasil karne ki niyyat.

(iii) Qabristan mein pohanchkar hadiya e sawab ki niyyat.

(iv) Qabron ki taraf door daraaz ke safar aur is tarah ki deegar cheezen shamil hain.

3. SHIRKIYA ZIYARAT:

Jo keh Tawheed ke munaafi hai: kyun keh is mein ghair Allah ki ibadat baja layi jaati hai, masalan:

(i) Allah Ta'aala ko chhod kar dusron se maange. (Jaise Ahle quboor se maangna)

(ii) Unse hajat rawaee aur mushkil kashayi ka talabgaar ho.

(iii) Ghairullah ke liye zabah kare aur mannaten maane ya is tarha ke deegar kaam kiye jayen.

Qabron ke silsile mein ghuloo ka nateeja:

Buzurgon ki qabron ke muta'alliq ghuloo karne ka nateejah yeh nikalta hai keh unhen buton ki haisiyat dedi jaati hai aur phir unki bhi parastish hone lagti hai, Imaam Malik (rahimahullah) Muatta mein riwayat naqal karte hain keh Rasoolullah Sallallahu alaihe wa sallam ne farmaaya keh:

اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ، اِسْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ
أَنْبِيَاءِهِمْ مَسَاجِدَ

"Aye Allah! Meri qabr ko murat [Ibadat gaah] na banana jise log poojna shuru karden, un logon par Allah Ta'aala ka ghazab aur qaher nazil hua jinhon ne apne anbiya ki qabron ko ibadat gaah banaliya tha."

Allah Ta'aala ne Apne khaleel Sallallahu alaihe wa sallam ki du'a qabool farmaayi aur Aap Sallallahu alaihe wa sallam ki qabr ko teen deewaron mein chupa diye hai, ye Allah Rabbul Izzat ki khaas rehmat aur hifazat wa nighebaani hai, mazkurah bala hadeeth ke alfaz is baat par shahid hain keh agar Rasoolullah Sallallahu alaihe wa sallam ki qabr

Mubarak ko pooja jaata to wo bahut badi ibadat gaah banjaati, lekin Allah Ta'aala ne Aap Sallallahu alaihe wa sallam ki qabr e Anwar ko is tarha mehfooz farmaaya, wahan tak pahunchna kisi badshah ke ikhtiyar mein bhi nahi raha.

Hadees e mazkurah se ye baat bhi ma'loom hui keh wo qabr, Wasn kehlati hai jise qabron ke pujaari, dargaahon ke mujawir [Sajjadah nasheen log] choomna chaatna shuru karden ya unke tabooton se barakat hasil karne ka iradah karen.

Afsos keh aaj kal qabron ki ta'zeem aur unki ibadat ka fitna is qadar aam hogaya hai keh Al Aman wa Al Hafeez

Umar bin Khattab raziyaallahu anhu ne us darakht ko jad se kaat dene ka hukm sadir kiya jis ke neeche baithkar Rehmatullil Aalameen Sallallahu alaihe wa sallam ne Hudaibiya ke maqam par logon se bai'at li thi, ye darakht kaatne ki wajah ye thi keh log wahan jaakar uske neeche namaz parhne lage the, Umar raziyaallahu anhu ne shirk ka fitna phailne ke khadshe ki wajah se usko katwa diya tha.

Yehi hota aaya hai keh awliya wa Saliheen ki qabron ko aise hi aahista aahista pooja gaah banaliya jaata raha hai, phir naubat unko buton ki shakl mein dhaal lene tak pahunchti hai.

Makkah mein maujood but asl mein awliya aur saliheen ki murtiyan thin, Allamah ibn Jareer rahimahullah, Ayat-e-Kareema:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

mein, mazkoor "Al laat" ke bare mein Mujahaid (rahimah-ullah) ka qawl apni sanad se naqal karte hain keh:

"Laat [Nek Insaan tha jo keh] Hujjaaj e kiram ko sattu ghol kar pilaya karta tha, jab ye faut hogaya to log uski qabr par mujawir bankar baith gaye."

☆☆☆☆☆

JAADU KA M'ANA AUR AQSAAM

JAADU KA M'ANA:

"Lughat" mein: jo cheez makhfi ho, aur uska sabab intehayi lateef ho.

"Istelah" mein: Wo jhaad phoonk; taweez aur gande; mantar aur tilasmi amliyaat jo Allah ke hukm se insaan ke dil par asar andaz hote hain.

JAADU KI AQSAAM:

Iski (2) do aqsaam hain:

1. Shirk-e-Akbar:

Wo jadu jo keh Jinnat ya shayateen ke zariye se kiya jata hai, jis mein un Jinnat ya shayateen ki ibadat ki jaati hai, unke liye sajadah kiya jaata hai, aur unka taqarrub hasil kiya jata hai taake um jinn ya shayateen ko us aadmi par musallat kiya jaye jispar jadu kiya jaraha hai.

2. Gunaahon aur Nafarmaani:

Wo jadu jis mein gande, dawayen aur jadiyaan waghairah ya is tarah ki cheezen iste'mal ki jaati hain, is mein haath ka khel aur nazar bandi bhi shamil hai.

JAADU KA HUKM:

Agar jadu pehli qism se ta'alluq rakhta hai, to aisa insan kafir hai, usko murtad hone ki padaash mein qatl kiya jayega.

aur agar doosri qism se talluq rakhta hai to aise insaan ko kafir to nahi kaha jayega; lekin aisa insaan fasiq aur gunehgaar zaroor hoga. Jab hakim e waqt zarurat mehsoos kare tou us shakhs ko nuqsan se bachne ke liye qatl karsakta hai.

Sayyeduna Jundub raziyallahu anhu se marfoo'an riwayat hai, Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

حَدُّ السَّاجِرِ ضَرْبُهُ بِالسَّيْفِ

"Jadugar ki saza ye hai keh use talwaar se qatl kardiya jaye."
(Tirmizi)

Imaam Malik, Imam Ahmad aur Imam Abu Haneefa rahimahumullah ne is hadees ko saamne rakhkar jadugar ke baare mein faisla diya hai keh use qatl kardiya jaye. Hazrat Umar, Usmaan, Abdullah bin Umar, Hafsa, Jundub bin Abdullah; Jundub bin ka'ab, Qais bin Sa'd, Umar bin Abdul Aziz ke nazdeek bhi yehi hai keh jadugar ko qatl kardiya jaaye.

Sahih Al Bukhari mein Bajalah bin Abdah (rahimahullah) kehte hain keh: "Sayyeduna Umar bin Khattab raziyallahu anhu ne hukm jaari kiya tha ke:

"har jadugar ko khwah mard ho ya aurat qatl kardo"

Syyeduna Umar ka hukm sunkar hum ne teen jadugarom ko maut ke ghaat utar diya."

Sayyeduna Umar raziyallahu anhu ke farmaan se yehi zahir hota hai keh jadugar ko tauba ki muhlat diye baghair qatl kardena chahye, Imam Ahmad aur Imam Malik rahimahumallah ke nazdeek bhi yehi hukm hai kyun keh jadugar ki tauba se jadu ka ilm zayel nahi hosakta.

Ummul momineen Hafsa raziyallahu anha se sabit hua keh unhon ne apni aik laundi ko jis ne un par jadu kiya tha, qatl karne ka hukm diya tha, Chunache us laundi ko qatl kar diya gaya, Jundub raziyallahu anhu se bhi is tarah ka waqi'ah manqool hai.

Usmaan An nahdi rahmatullah alaih se riwayat hai keh Abi Usmaan ne kaha: "Waleed ke paas aik jadugar aaya aur usne aik shakhs ko zabah karke uska sar tan se juda kardiya, hum bahut hairaan huye aur hamare ta'ajjub ki koi inteha na rahi, chand lamhon ke b'ad jadugar ne us shakhs ka sar dubara mila diya aur wo sahih salim hogaya. Ittefaq se Sayyedina Jundub al Azdi (raziyallahu anhu)

wahan aa gaye, unhon ne aage badhkar jadugar ko qatl kardiya." Imam Baihaqi rahimahullah ne ye waqi'ah Dalaiyl un nubuwat mein Tafseel se likha hai jis mein zikr kiya gaya hai keh Waleed ne is jadugar ko qaid kardiya tha, ye waqi'ah kayi turuq se manqool hai.

Imam Ahmad rahimahulla farmaate hain:

"Jadugar ko qatl karna Rasoolullah Sallallahu alaihe wa sallam ke teen Sahaabah se sabit hai, un Sahaaba e kiram ke naam ye hain:

1. Syyeduna Umar bin khattab (raziyallahu anhu)
2. Ummul momineen Hafsa (raziyallahu anha)
3. Sayyedina Jundub al azdi (raziyallahu anhu).

JAADU KE KUFR HONE KI DALEEL:

Allah Ta'aala ka farmaan:

وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

"Wo donon kisi ko nahi sikhate the, yahan tak keh kehte hum to mahaz aik azmaish hain, so tum Kufr na karo."

(Al Baqarah:102)

Pas jo koi jadu kare, ya seekhe, ya phir jadu par razi rahe, Wo kafir hojata hai, aur millat-e-Islam se kharij hojata hai.

JAADU TUDWANE KA HUKM:

Murad ye hai keh jadu kiye gaye insaan se jadu khatm karwane ke amliyaat karwana.

INKI DO AQSAAM HAIN:

1. Jadu ka tod us jaise jadu se hi karwana, Aisa karna Shaitaani amal hai aur haram hai.

Sayyeduna Jabir raziyallahu anhu farmaate hain:

"Rasoolullah Sallallahu alaihe wa sallam se nushrah ke muta'lliq pocha gaya to aap Sallallahu alaihe wa sallam ne farmaaya keh: "ye shaitaani aml hai."

[Abu Dawood; Ahmad ba sanad e jayyad]

Allamah Ibn Jawzi rahimahullah farmaate hain:

"kisi shakhs se jadu door karne ke amal ko nushrah kehte hain aur ye kaam wahi shakhs karsakta hai jo jadu janta ho"- Al Qamoos mein hai keh ye to Noon ke pesh ke sath hai. Ise shaitaani amal se tarteef diya gaya, nushrah murad hai jo Ahl e Jahiliyyat kiya karte the.

2. Jadu ka tod Shara'i Dum aur jhaad phoonk se aur mubah dawayon se karwana, aisa karna jayez hai, isme koi haraj nahi.

JADU KI ITLAA' DENA AUR US SE DARAANA:

Ye wajib hota hai keh jadu ke muta'alliq logon ko bataya jaye, aur iske khatrat se aagah kiya jaye, isliye keh ye zimmedaari bhi burayi ke inkaar aur musalmanon ki khair khawahi ke umoor mein se hai.

WO NISHAANIYAN JINKI WAJAH SE KISI KE JADUGAR HONE KA PATA CHAL SAKTA HAI:

Jab un nishaaniyon mein se koi aik nishaani payi jaye to iska matlab ye hai keh aisa insaan baghair kisi ma'muli shak wa shubah ke jadugar hai.

1. Jab mu'aalij insaan se uska aur uski walida ka naam daryaft kare.

2. Jab mareez ke aasaar [Masalan: Kapda, Qamees, rumaal ya deegar aisi koi cheez] talab kare.

3. Agar wo tilism waghairah likhe.

4. Jab aise mantar aur tilism padhe jinke ma'ani samajh mein na aate hon.

5. Kabhi kabhaar kisi khaas qism ka janwar bhi maanga jaata hai, taake us par takbeer padhe baghair zabah kare aur basa auqat uske khoon ko takleef ki jaga par malaa jaata hai, ya phir us zabah karda janwar ya murgh wagherah ko veerane (ya qabristaan) mein phenk diya jaata hai [Aisa shaitaan ko razi karne ke liye karte hain

taake wo unke kaam asake].

6. Mareez ko aisi ta'weez ya kapda dena jispar kuchh murabbah jaat(Squares) bane hote hain aur unke andar ginti ya kuch majhool cheezen likhi jaati hain.

7. Majhool aur na qabil-e-samajh mantaron se dum kiya jaye.

8. Mareez ko aise auraaq diye jayen keh unhen jala kar unka dhuaan soonghen.

9. Mareez ko kuch aisi [majhool aur samjh na aane waali] cheezen di jayen aur unhen zameen mein dafan karne ko kaha jaye.



KAHANAT AUR 'ARRAFAH

Kahin ka m'ana:

Jo shayateen aur jinnat se ittela paakar logon ko unke mustaqbil ki khabren batata hai.

'Arraf ka ma'ana:

wo jo gayib umoor ke jaanne ka dawah karta hai, jaise keh gumshuda maal ka ya chori shuda cheez ka pata batana.

Ilm-e-ghaiyb ka dawah:

Aisa karna kufr hai, isliye keh aisa karne mein Qur'an ki takzeeb hai, farmaan-e-Ilaahi hai:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

"Farmaa dijiye: Allah ke siwa asmaanon aur zameen mein jo bhi hai ghaiyb nahi janta." [Surah Naml: 65]

GHAIB KI KHABAR BATANE WALON KI AQSAAM:

1. Jo jinnat waghairah ke zariye se ghaiyb ki khabren batata hai, wo **kaahin** kehlata hai.
2. Jo zameen par lakeeren lagakar ghaiyb ki khabren batata hai, use **rammaal** kaha jaata hai.
3. Jo sitaron mein dekhkar ghaiyb ki khabren batata hai, use **nujoomi** kaha jaata hai.
4. Jo chori shuda ya ghumshuda maal ki khabren khufiya tareeqe se bataye use **'Arraaf** kaha jaata hai.

JADUGARON, KAHINON, AUR A'RRAFEEN KE PAAS JAANE KA HUKM:

Iski do aqsaam hain:

1. Jo insaan unke paas jaye aur kuchh poochhe magar

uski tasdeeq na kare.

Iska hukm: Aisa karna kabeerah gunaahon mein se aik hai, aisa karne waale ki namaz (40) chalees din tak qabool nahi hoti.

Iski daleel: Rasoolullah Sallallahu alaihe wa sallam ka farmaan hai:

مَنْ أَتَى عَرَّافًا فَسَّالَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا

"Jo faal nikalne waale ke paas aaya aur us se koi cheez poochhi, uski (40) chalees din tak ki namaz qabool nahi hogi."

(Muslim)

Shaykh ul Islam Ibn e Taymiyyah rahimahullah ne is baat ki wazahat farmaadi hai keh ilm e nujoom jaadu mein se hai, aur Allah Ta'aala ka ye farmaan hai:

"Jadugar kahin bhi najat na pasakhega." [Taahaa:69]

2. Jo koi unke paas jaye, unse poochhe aur phir unki baton ki tasdeeq kare :

Hukm: Aisa karne wala Nabi Sallallahu alaihe wa sallam par nazil hone wali kitaab (Qur'an) ka munkir hai.

Iski daleel: Nabi Sallallahu alaihe wa sallam ne farmaaya:

مَنْ أَتَى عَرَّافًا وَكَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ

"Jo nujoomi, kaahin aur faal gar ke paas aaya aur uski baat ki tasdeeq ki, tahqeeq usne Qur'an ka kufr kiya."

Jis qadr ilm e nujoom ziyada hasil karta jayega us qadar gunaah barhta jayega, kyun keh ilm e nujoom ko muassir samjhna gunaah hai. Jaise jadu ko muassir khayal karna batil hai, Imam Nawawi rahimahullah aur Imam Zahabi rahimahullah ne is hadees ko sahih qarar diya hai, Imam Ahmad aur Ibn e Majah ne bhi is hadees ko riwayat kiya hai.

Sayyeduna Auf raziyaallahu anhu kehte hain keh: "parindon ko udana, 'ayafah aur zameen par khutut waghairah kheenchna taraq kehlata hai", Imam Hasan Basari rahimahullah ke nazdeek shaitani cheekh wa pukar aur aah wa

buka ko Aljibt kehte hain, Is hadees ki sanad jayyed hai.

[Abu Dawood; Nasai, Ibn e Hibban; Musnad]

SayyedUna Ibn E Abbas raziyaallahu anhu se riwayat hai, wo kehte hain: Nabi Sallallahu alaihe wa sallam ne farmaaya:

مَنْ اقْتَبَسَ شُعْبَةً مِنَ النُّجُومِ فَقَدْ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ رَادِمًا

"Jis shakhs ne ilm e nujoom ka kuchh hissa hasil kiya to goya usne utna jadu seekh liya aur jo jis qadar ziyada seekhta jayega utna hi uski wajah se gunaah mein izafa hota chala jayega."

(Abu Daud)



FAAL NIKAALNA

Faal [Al Tiyyarah] ka m'ana:

"Lughat" mein [Tatayyur] se makhooz hai, jiska m'ana hai kisi bhi cheez se bad faali ya phir naik faal lena.

"Istelah" mein Aisi bad faali lena [Nuhusat pakadna] jo kisi suni gayi ya dekhi gayi ya deegar kisi ma'lum cheez ke nateeje mein ho.

FAAL KA HUKM:

Nuhusat pakadna aur bad faali lena do(2) wajah se Tawheed ke munaafi hain:

1. Is mein Allah Ta'aala se bharosa khatm karke ghair Allah par bharosa kiya jaata hai.

2. Is mein aisi cheez se ta'alluq qayem kiya jaata hai jis ki koi haqeeqat nahi, balke wo mahez wahem aur khayal hai.

NUHUSAT PAKADNE KI MUMAN'AT KI DALEEL:

Allah Ta'aala farmaate hain:

لَا أَنْمَاطِيْرُهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

"Sunlo! Unki nuhusat tou Allah hi ke paas hai aur lekin unke aksar nahi jaante." (Al A'araaf:131)

Muhammad Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

لَا عَدْوَى وَلَا طِيْرَةَ وَلَا هَامَّةَ وَلَا صَفَرَ

"Chhoot lagna, bad shugooni lena, Ullu ko manhoos samajhna ye sab laghw khayalat hain." (Bukhari w Muslim)

Aik dusri hadees mein hai: Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

الطِّيْرَةُ شِرْكٌ

"Badshagooni lena shirk ka kaam hai."

(Abu Daud, Tirmizi)

﴿Sayyeduna Imran bin Hussain raziyaallahu anhu se marfuan riwayat hai Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Jo shakhs khud faal nikaale ya uske liye faal nikaala jaye ya khud kaahin bane ya uske liye koi dusra shakhs kaahin tajweez kare ya jo shakhs khud jadugar ho ya uske liye koi dusra shakhs jadugar ko tajweez kare wo hum mein se nahi. Aur jo shakhs kisi kaahin ke paas jaye aur uski baton ki tasdeeq kare to goya us ne shari'at e Muhammadia se kufr ka irtekar kiya." (Al Bazzar)

Yani jo shakhs khud bad faali le ya kisi shakhs ke liye koi dusra faal le aur wo shakhs jo khud kaahin ho ya kisi kaahin ke kehne par chale, isi tarah wo shakhs jo khud jadu kare ya uske liye koi dusra shakhs jadu kare, pas jo shakhs bhi in umoor mein muhtala ho, us se Rasoolullah Sallallahu alaihe wa sallam bezaar hain, kyun keh un mein se ba'az kaam to shirk hain, jaise kisi cheez se bad faali lena aur ba'az kufr hain jaise kahanat aur jadu. Aur jo shakhs in par raza mandi zahir kare aur unki baton par amal kare wo unka saathi hai, isliye usne batil aur kufr ko qabool karke uspar amal kiya hai.

Shaykh ul Islam Ibn e Taymiyyah rahimahullah farmaate hain:

"Kaahin, nujoomi aur ilm e raml jaanne waale ko a'rraaf kaha jata hai, jaise wo shakhs jo atkal pachchu se kaam lekar ghayb dani, aur kashf waghairah ka jhoota dawah karta ho."

Sayyeduna Ibn e Abbas raziyaallahu anhu un logon ke baare mein jo huroof e abjad waghairah likhkar hisab karte aur nujoom seekhte the, farmaate hain keh: "Jo shakhs aisa amal kare uska akhirat mein koi hissa aur ajr nahi."

Sayyeduna 'Ekramah rahimahullah kehte hain keh ham Sayyeduna Ibn e Abbas raziyaallahu anhu ke paas baithe batein karrahe the keh hamare upar se aik parinda cheekhta huwa guzar gaya; aik aadmi kehne laga "Bhalai hai bhalai hai." Sayyeduna Ibn e Abbas raziyaallahu anhu ne us shakhs se kaha keh: "Dekho! is mein khair hai na shar hai." Aap ne uski baat sunte hi uski tardeed aur mumana'at farmaayi keh kahin uske dil mein khair aur shar ki taseer ka aqeedah na paida hojaye.

Sahihain mein Sayyeduna Anas raziyaallahu anhu se marwi hai keh Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Koi bemaari muta'addi nahi hai aur na badshagooni koi cheez hai aur mujhe nek faal pasand hai"- Sahaabah ne arz ki keh: "Nek faal kiya hai?" to Aap Sallallahu alaihe wa sallam ne farmaaya: "Achchi baat ko naik faal kehte hain."

BADSHAGOONI LENE WALE KE AHWAAL:

Ye (2) do ahwaal se khali nahi hota:

1. Yeh keh is badshagooni ko sanjeedgi se le, aur koi bhi kaam karne se ba'az aajae to ye sabse badi nuhusat aur badshagooni hai.

2. Yeh keh wo us kaam ko to kar guzre magar us mein ranjdeedah wa pareshaan aur kabeedah khatir rahe, aur ye khauf mehsoos karta rahe keh kahin ye nuhusat us par asar andaz na hojaye. Ye bhi badshagooni aur nuhusat hai, magar pehle se kam darje ki hai.

Iski har do suraten Tawheed ki naqiz aur insaan ke liye nuqsaan deh hain.

Jiske dil par badshagooni asar kar jaye uska ilaj:

Usko chahye keh ye dua padhe:

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Aye Allah! Tere elawah koi bhalayi laane wala nahi aur Tere elawah koi burayi ko khatm karne wala nahi aur na neki ki koi quwwat hai Teri toufeeq ke baghair."
 Aur aise hi ye dua bhi padhni chahiye:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ

"Aye Allah, Teri bhalayi ke siwa koi bhalayi nahi aur Tere parind ke siwa koi parind nahi aur Tere siwa koi mabood nahi."

Musnad e Ahmad mein Abdullah bin Amr raziyaallahu anhu se riwayat hai keh Aap Sallallahu alaihe wa sallam ne farmaaya: "Jis shakhs ko faal e bad apne kaam se rok de us ne shirk kiya." Sahaabah raziyaallahu anhum ne arz ki ke: iska kaffarah kiya hai? ". Aap Sallallahu alaihe wa sallam ne farmaya: "Is ka ka kaffarah ye hai" [keh insaan mazkurah bala dua padhe].

kisi cheez ko dekh kar ya sunkar usko manhoos samajhte huye apne kaam ya safar se rukjana shirk hai. Lehaza jo shakhs aisa khilaf e shari'at koi amal karega wo mushrik hoga. Aur is lehaz se ke aise shakhs ne Allah Ta'aala par Tawakkul aur aitemaad nahi kiya balke ghairullah par aitemad karliya hai, isliye uske is fe'l mein shaitan ka amal dakhil aur uska hissa paya jayega.

Musnad e Ahmad mein Sayyeduna Fazal bin Abbas raziyaallahu anhu se riwayat hai keh:

"Faal e bad ye hai keh wo tujhe kisi kaam mein lagade ya phir kisi kaam se rok de." pas aisi surat mein bataur e kaffarah tajdeed e imaan ki zarurat hoti hai ﴿

Iske saath hi is insaan par lazim hota hai keh:

1. Wo badshugooni ke asraat aur nuqsanat ko samjhe.
2. Mujahada e nafs kare [taake is qism ke khayalat dil mein paida na hon].
3. Allah Ta'aala ki qaza aur qadr par imaan mazboot kare.
4. Allah Ta'aala ke muta'alliq acha guman rakhe.

5. Kisi kaam se qabl istikhara karliya kare.

BADSHUGOONI KI HUDOOD KIYA HAIN?

Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Beshak badsbagooni wo hai jo:

1. Tumhain kisi kaam mein lagade.
2. Ya phir kisi kaam se rok de" [Rawah Ahmad]

NEK FAAL:

Iska ma'ana: Wo pakeeza kalima hai jise sunkar insaan ko khushi mehsoos ho.

Iski misaal: koi shakhs safar ka irada kare to kisi ki awaz sune "ya Salaam" Aye salamati waale, to us se wo basharat paaye (aur nek faal le).

NEK FAAL KA HUKM:

Aisa karna jayez hai, iski daleel ye hai keh Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Aur mujhe faal pasand hai."

BADSHUGOONI AUR NEK FAAL MEIN FARQ:

Badshugooni Allah Ta'aala ke sath bad gumani aur Uski haq talfi hai, jis mein dil aisi makhluq ke sath mu'allaq hojata hai jo na hi nafa desakti hai aur na hi nuqsan.

NEK FAAL:

Nek faal Allah Ta'aala se accha guman hai, jo kisi bhi haajat ko rad nahi karsakta.



NUJOOM KE MUT'ALLIQ

Nujoom ka m'ana:

"Lughat" mein sitaaron ka ilm hasil karna, ya sitaaron ke muassir hone ka aiteqad rakhna.

"Istelah" mein sitaaron se khaas cheezon par istedlal karna.

ILM-E-NUJOOM KI AQSAAM:

Iski do (2) aqsaam hain:

1. Ilm Al Ahkam wat Taseer.
2. Ilm ul Asbab wat Taiseer [Asaani]

Ilm ul Ahkam wat taseer:

iski teen aqsaam hai:

(i) ye aiteqad rakhna keh sitaare muassir fa'ail hain, [aur unki wajah se hawadis aur shar paida hota hai] ye shirk-e-akbar hai.

(ii) Ilm-e-Nujoom ko aisa sabab banalena jiski bina par ilm-e-ghayb ka dawah kiya jaata hai, aisa karna kufr-e-akbar hai.

(iii) yeh aiteqad rakhna keh sitaare khair o shar ke paida karne mein taseer rakhte hain, halankeh fa'ail e ha-qeeqi to Allah Ta'ala hai, aisa karna haram aur shirk-e-asghar hai.

ILM UL ASBAB WAT TAISEER [ASAANI] :

Iski do (2) aqsaam hain:

1. Sitaaron ki harkat se deeni maslihaton par istedlal karna, aisa karna matloob hai.

Iski misaal: Sitaaron ke zariye Qibla rukh ki ma'arifat hasil karne par istedlal.

2. Sitaaron ki harkat se duniyavi maslihaton par istedlal

karna.

ISKI DO (2) AQSAAM HAIN:

1. Mukhtalif jihaat ki ma'arifat par istedlal karna.

Aisa karna jayez hai.

2. Mausam par istedlal karna.

Saheeh ye hai keh aisa karna makrooh nahi hai.

Imam Bukhari rahimahullah apni Saheeh mein farmaate hain: Qatadah rahimahullah ne farmaaya:

خَلَقَ اللَّهُ هَذِهِ النُّجُومَ لثَلَاثِ زِينَةٍ لِلسَّمَاءِ وَرُجُومًا لِلشَّيَاطِينِ وَعَلَامَاتٍ يُهْتَدَى بِهَا، فَمَنْ تَأَوَّلَ فِيهَا غَيْرَ ذَلِكَ أَخْطَأَ وَأَضَاعَ نَصِيبَهُ وَكَلَّفَ مَا لَا عِلْمَ لَهُ بِهِ.
"Allah Ta'aala ne In sitaaron ko teen (3) cheezon ke liye paida farmaaya hai.

1. Asmaan ki zeenat ke liye.

2. Shayateen ko maarne ke liye.

3. Aur behr o bar mein raasta ma'lum karne ke liye, jo shakhs iske elawah koi aur matlab leta hai wo khatakaar hai, Isne apna hissa e shara'i zaaya kardiya aur khud ko is takleef mein daldiya, jiska koi ilm nahi."

Aur ba'az jahil jo Allah Ta'ala ke awamir ko nahi jante unhon ne in sitaaron ke muta'alliq kahinon ki si nayi nayi batein banali hain jaise ye keh jo shakhs in sitaaron ki gardish mein shadi karega uska safar yun khatm hoga waghairah waghairah.

Shaikh ul Islam Imam Ibn e Taymiyyah rahimahullah ne farmaaya hai : "Asmaani saiyyaaron ki raftaar se zameen ke hadisaat aur waqi'aat ki khoj lagane ko tanjeem kahete hain.

Allamah khattabi rahimahullah farmaate hain keh:" Woh ilm-e-Nujoom jiski kitaab aur Sunnat mein mumana'at ki gayi hai, wo yeh hai keh nujoomiyon ka ye dawah karna keh aane waale fulan din ya fulan maheene mein ye hadisa ru numa hoga. Ya is qism ki hawa chalegi, ya fulan

waqt barish hogi, ya fulan cheez mehngi hojayegi, fulan sasti hogi waghairah waghairah. Is qism ki paisheen goyi se ye istedlal kiya jaata hai keh fulan sitara jab fulan burj mein dakhil hota hai ya fulan fulan sitaare jab jama ya alag hojate hain to unki wajah se zameen par is qism ke inqilaabat wa taghayyurat zuhur pazeer hote hain. Nujoomiyon ka ye dawah haqeeqat mein ilm e ghayb ka dawah hai jo Allah Ta'aala ki zaat ke liye makhsoos hai.

SUWAL:

Nujoomiyon ki ba'az batein durust sabit hoti hain, iski kiya wajah hai?

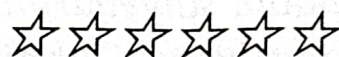
JAWAB:

Nujoomiyon ki ba'az baten bhi kahinon ki tarah hoti hain. aik saheeh baat ke saath 100 jhoot bolte hain, unki durust baat ka matlab ye hargiz nahi hota keh wo bar bina e ilm durust hai balke wo ittefaqan durust sabit hojaati hain. Is mein nujoomi ka kamaal nahi hai, pas jo shakhs inko sachcha samjhta hai wo azmaish aur fitne mein mubtelah hojata hai.

SITAARON KO PAIDA KARNE MEIN HIKMAT:

Is mein (3) hikmaten hain:

1. Asmaan ki zeenat.
2. Shayateen ki pitayi
3. Raaste ki rehnumayi.



SITAARON SE BARISH TALAB KARNA

Sitaaron se barish talab karne se murad kiya hai?

Istisqaa se murad hai barish [pani] talab karna.

Al anwa jama' hai. iski mufrad "naaun" hai Sitaaron ki manzil ko kehte hain jo keh 28 manazil hain.

Al Istisqaa bil Anwaa ki aqsaam: Se murad barish ke husool ko un manazil ki taraf mansub karna.

Al Istisqaa bil Anwaa ki aqsaam:

Iski teen aqsaam hain:

1. Shirk e Akbar: iski do suraten hain.

(i) Yeh keh barish barsane ke liye un manazil ko pukare, Misaal ke taur par yun kahe: "Aye fulan manzil hamen sairab karde, Aye fulan manzil ham par barish barsa, ya is tarah ke deegar kalimat kahe."

(ii) Yeh ke barish ke hone ko un manazil ki taraf mansub kare, aur ye aiteqad rakhe keh barish barasne mein ye manazil bazaar-e- khud muassir hain, agar cheh wo in manazil ko na pukare.

2. Shirk Asghar: Yeh keh in manazil ko sabab samjhe.

3. Jayez: Yeh keh sirf in manazil ko alamat aur daleel tak hi samjhe.

Unhe na hi asbab banae aur na hi bazaar-e-khud muassir samjhe.

Al Istisqaa bil Anwaa ke haram hone ki daleel:

Allah Ta'aala ka farmaan hai:

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ

"Aur is nemat mein apna hissa tumne ye rakha hai keh use jhutlate ho."

(Al Waqi'ah:82)

Imam Mujahid rahimahullah farmaate hain:

"wo manazil ke muta'alliq yun kaha karte the : 'Fulan aur fulan manzil ki wajah se ham par barish ki gaye.'". Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Kiya tumhen pata hai keh Allah Ta'aala ne kiya irshad farmaaya hai?". Sahaaba e kiraam ne arz kiya: "Allah Ta'aala aur uske Rasool hi behtar jaante hain", Aap ne farmaaya: "Allah Ta'aala farmaata hai: 'Aaj Subha mere bahut se bande mumin hogaye aur bahut se kafir hogaye, so jisne kaha keh barish Allah Ta'aala ke fazl wa karam aur Uski rehmat se hui hai wo Mujh par Imaan laya aur sitaaron se usne kufr kiya aur jisne kaha keh ye barish fulan fulan sitaare ki wajah se hui hai usne Mujh se kufr kiya aur sitaaron par imaan laya.'"

Ye hadees muttafiq alaih hai, iska matlab yeh hai keh barish ke muta'alliq jo shakhs ye aqeedah rakhe keh "Anwa" ki wajah se aur unke asar ki wajah se barish hui hai to ye shakhs kafir hai kyunkeh wo shirk fir ruboobiyat ka murtakib hua hai; aur har mushrik kafir hota hai, aur jo shakhs anwa waghairah ki taseer ka mutaqid nahi balkeh rasman ye jumla keh diya hai to ye shirk-e-Asg-har hai, kyun keh usne Allah Ta'aala ki nemat ko ghair Allah ki taraf mansoob kiya hai, Allah Ta'aala ne kisi bhi sitaare mein kisi qism ka koi bhi sabab barish barasne ka nahi rakha, yeh to Us ka khaas fazl aur ehsaan hai keh jab chahta hai barish barsata hai aur jab chahta hai use rok leta hai, is baab mein barish ko sitaaron ki mukhtalif manzilon ki taraf mansoob karne par wa'eed ki gayi hai aur bataya gaya hai keh is qism ka aqeedah rakhna khilaf-e-Shari'ah hai, Chaand ki mukhtalif manzilon ko anwa kehte hain.

Sayyeduna Abu Malik Asha'ri raziyaallahu anhu se riwayat hai: Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Meri ummat mein jahilliyat ke chaar (4) kaam hain

jinhen wo tark nahi karenge:

1. Khandani sharafat par fakhr karna.
2. Nasab mein aib nikalna.
3. Sitaaron se barish barasne ka aqeedah rakhna.
4. Nauha karna, phir farmaaya: "Nauhe karne waali aurat agar maut se pehle tauba na kare to qiyamat ke din uske badan par taar kol ka kurtah khaarish ki dira'a pehnayi jayegi"- (Muslim)

Matlab yeh hai keh ba'az afrad e ummat in umoor par, unki hurmat jaanne ke bawajud ya la ilmi ki wajah se amal karte rahenge, Halankeh ye umoor jahiliyat hain aur unki yaad intehayi mazmoom aur makrooh hai, lekin iske bawasflog us main muhtalaf rahenge, is Hadees se ye bhi malum hua keh Allah Ta'aala ke inaam wa ikraam ko sirf Usi ki taraf mansoob karna chahiye aur Usi ki tareef karni chahiye, Ahl e Tawheed ka yehi shaiwah hai keh wo faqat Allah Ta'aala ki Hamd o Sana bayan karte hain aur is maqam par kufr ki haqeeqat ko bhi samajhna chahiye keh Allah Ta'aala ki kisi bhi nemat ko Ghairullah ki taraf mansoob karna kufr hai, isi liye ba'az ulama ne iski hurmat ka fatwaa diya hai, agarcheh kehne waale ka aqeedah sitaaron mein taseer ka na ho, isko kufraan-e-nemat se ta'beer kiya jayega kyun keh nisbat ghalat hogayi hai.



RIYAKAARI [DIKHLAWA]

Riyakaari ka m'ana:

"Lughat" mein kisi ghair ko dikhlane ke liye kisi cheez ka izhar karna.

"Shar'a" mein ghair ke liye ita'at ka is tarah se izhar karna taake wo logon ko dikhaye aur log uski tareef karen.

RIYAKAARI KA HUKM:

(i) Agar riyakaari m'amuli darje ki ho to aisa karna shirk-e-Asghar hai.

(ii) Agar tamam a'mal ya uska aksar hissa riyakaari par mushtamil hai to ye shirk-e-Akbar hai, Mumin aisa hargiz nahi karsakta, isliye keh aisa karna munafiqeen ki khaslat hai.

RIYAKAARI KE KHATRAT:

1. Riyakaari shirk-e-Asghar hai, Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Sab se khatarnaak cheez jis se main tumhare baare mein darta hoon wo shirk-e-Asghar hai-" Aap Sallallahu alaihe wa sallam se poocha gaya: "shirk-e-Asghar kiya hai?".

Tou farmaaya: "Riya"

[Ahmad]

2. Agar is gunaah ka murtakib tauba ke baghair mar-gaya to uski bakhshish nahi hogi, Irshad-e-Ilaahi hai:

"Yaqeenan Allah Ta'aala Apne saath shirk kiye jaane ko nahi bakhshata aur uske siva jise chaahe baksh deta hai."

[Surah Nisa: 04:116]

Ye wayeed Shirk-e-Akbar aur Shirk-e-Asghar donon ke liye 'aam hai.

3. Wo aml tabah hojata hai jis mein riyakaari payi jaye:

Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

قَالَ اللَّهُ تَعَالَى: أَنَا غَنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ
فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ

"Allah Ta'aala farmaate hain keh main tamam shirkat walon se ziyada beparwah hoon shirk se, jo shakhs koi aisa kaam kare jis mein Mere saath kisi ghair ko shareek kare to Mein use aur uske shirk ko chhor deta hoon."

(Muslim)

4. Riyakaari ka khatra masih e dajjal ke khatre se badhkar hai, Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Kiya main tumhen wo baat na bataon jiska khouf mujhe tumpar masih dajjal se bhi ziada hai?". Sahaabah ne arz ki keh: "Haan! ya Rasoolallah! zarur bataiye" Aap ne farmaaya keh: "wo shirk e khafi hai, wo is tarah keh koi shakhs namaz ke liye khada ho, phir apni namaz ko mehaz dikhlawe ke liye umda tareeqe se ada kare." (Ahmad)

Riyakaari har lehaz se qabil-e-mazammah hai aur us se nekiyan barbad hojati hain, farmaan-e-Ilaahi hai:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا

"Pas jo koi apne Rab ki mulaqaat ka umeedwar ho, use chahiye keh nek amal kare aur bandagi mein apne Rab ke saath kisi ko shareek na kare." (Al Kahf:110)

Sahih Ibne khuzaimah mein Mehmood bin labeed se riwayat hai wo kehte hain: aik dafa Rasoolullah Sallallahu alaihe wa sallam hamare paas tashreef laye aur farmaane lage keh: "Aye Logo! shirk e khafee se bacho". Sahaabah ne arz ki: Ya Rasoolallah! Shirk e khafee kiya hai?". Aap Sallallahu alaihe wa sallam ne jawab diya: "Shirk e khafee ye hai keh insaan namaz padhne lage to dusron ke liye namaz ko acchi tarah ada kare."

Is shirk ko khafee isliye kaha gaya hai keh insaan logon

ko ye yaqeen dilane ki koshish karta hai keh uska ye amal khalis Allah ke liye hai, lekin waqi'ah ye hai keh babatin wo ghairullah ke liye anjaam deraha hai, kyun keh wo namaz isliye theek ada kar raha hai keh use log dekh rahe hain.

Shadad bin Aus Sallallahu alaihe wa sallam farmaate hain keh:

"Rasoolullah Sallallahu alaihe wa sallam ke muqadas tareen daur mein ham riyakaari ko shirk-e-Asghar samjha karte the." [Ibn e Jarir fit tahzeeb]

JAB AMAL MEIN RIYAKAARI KI MILAWAT HO?

Yeh teen (3) ahwaal se khali nahi hosakta:

1. Kaam shuru hi logon ko dikhane ke liye kiya gaya ho. Aisa karna shirk hai aur is se ibadat tabah ho jati hai.

Rasoolullah Sallallahu alaihe wa sallam ne bayan farmaya ke:

"Qiyamat ke din Allah Ta'aala Arsh-e-Azeem se utar kar Apne bandon ke paas aayega taake unka faisla kardiya jaye, us waqt har ummat ghutnon ke bal giri hui hogi, Sab se pehle in teen ashkhaas ko bulaya jayega, Qaari e Quran ko, Shaheed fi sabeelillah ko aur maaldaar ko, sabse pehle Qaari e Qur'an se sawal hoga keh: 'Main ne jo Qur'an Apne Rasool par utara tha kiya tujhe uska ilm nahi sikhaya?' Qaari kahega keh: 'haan theek hai'- Allah Ta'aala sawal karega: 'ilm ke mutabiq amal kiya?'. Qaari jawab dega: 'Aye Rab main tamam din aur raat tilawat karta rehta tha' Allah Ta'aala kahega: 'tu jhoot bolta hai'- Farishte bhi yehi kahenge: 'tu jhoot bolta hai'- Allah Ta'aala kahega: 'tu isliye tilawat karta tha keh log tujhe Qaari kahen, wo duniya mein kaha ja chuka'.

Maaldar shakhs ko pesh kiya jayega aur sawal hoga, 'Kiya tumko itni wus'at e maal na di gayi keh tu kisi ka mohtaj na raha?'. Wo jawab dega: 'Aye Allah tu bilkul theek aur sahih kehta hai!'. Allah Ta'aala poochhega: 'jo

kuch tumko mila uske mutabiq amal kaise kiya?'. Banda jawab dega keh: 'Aye Rabb-e-Kareem! Main sila rehmi karta raha aur sadaqah deta raha', Allah Ta'aala farmaayega: 'tum jhoot kehte ho'- farishte bhi kahenge keh: 'tu jhoot bolta hai'- Allah Ta'aala kahega: 'Tumhara irada ye tha keh tumhen sakhi kaha jaye, chunache ye duniya mein kaha jachuka', ab us shakhs ko pesh kiya jayega jo Allah ki raah mein shaheed hogaya, Allah Kareem poochhega: 'tum kyun qatl hue?'. Banda jawab dega: 'Aye Rabb-e-kareem! Tu ne jihaad ka hukm diya aur main Tere raaste mein deen ke dushmanon se ladkar shaheed hogaya'-Allah Ta'aala farmaayega: 'tu jhoot bolta hai' farishte bhi kahenge: 'tu jhoot bolta hai'- Allah Ta'aala farmaayega: 'tera irada yeh tha keh log tujhe bahadur kahen aur wo kaha jachuka'."

Ye waqiah bayan farma kar Rasoolullah Sallallahu alaihe wa sallam ne mere ghutne par haath maar kar farmaaya: "Aye Abu Hurairah yehi wo teen qism ke afraad hain jinko qiyamat ke din sabse pehle Jahannum ki aag jalayegi."

2. Yeh keh niyyat to Allah Ta'aala ke liye thi, b'ad mein riyakaari paida hogayi.

Iski (2) do halaten hain:

(i) Insaan apne nafs ke saath mujahadah kare, aur uspar tawajjoh na de, is surat mein ye riyakaari kuch nuqsan nahi degi.

(ii) Yeh keh wo is dikhlawe par mutmayin ho aur use khatm karne ki koshish na kare.

Is surat mein ibadat ka hukm:

A) Agar Ibadat ka akhir iske awwal par mabni nahi hai to awwal sahih hai, aur akhir ka wo hissa jis mein riya dakhil hua wo batil hai.

Iski misaal: Aik insaan ne ikhlaas ke sath 100 riyal sadaqah kiya, phir use kisi admi ne dekh liya to usne aur

100 riyal sadaqah kardiya, to is surat mein pehla sadaqah theek hai doosra sadaqah batil hai.

B) Agar ibadat ka akhir iske awwal par mabni hai, to tamam ibadat tabah hojayegi.

Iski misaal: Koi insaan Allah Ta'aala ke liye (2) rakat namaz parhne ke liye khada hua, phir dusri rak'at mein ispar riyakaari chha gayi; magar usne us waswase ko khatm karne ki koshish nahi ki; aur us riyakaari mein hi laga raha; to is surat mein uski tamam namaz tabah ho jati hai.

3. Ibadat पूरी होने के बाद रियाकारी पैदा होगी, इस से कुछ भी नुqsan नहीं होगा.

Mas-alah:

"Jo koi logon se apni tareef sune, aur uspar khush hua, to us par koi harj waali baat nahi, balkeh: "ye wo basharat hai jo use jaldi hi milgayi." [Muslim]

Mas-alah: Jo koi logon ki wajah se koi amal tark karde: logon ki wajah se kisi amal ko tark karna bhi riyakaari ke zumrah mein aata hai.

RIYA AUR SUM'AH [Sunaane] MEIN FARQ:

Riya ka ta'alluq hawass e khamsah mein se aankh ke saath hota hai, [Yani koi amal isliye kiya jaata hai taake log use dekhen aur uski tareef karen].

SUM'AH ka ta'alluq hawass e khamsah mein se kaanon ke saath hota hai, [y'ani koi amal isliye kiya jaata hai keh log uske muta'alliq sunen to uski tareef karen].

RIYAKAARI KA ILAJ:

1. Ikhlaas ki fazeelat ko yaad kiya jaye.
2. Riyakaari ke khatre ko pesh e nazar rakha jae keh us see insan ke saare a'amal tabah o barbad ho jaate hain.
3. Akhirat ko yaad kiya jaye.
4. Yeh jaan lena chahiye keh log kisi bhi naf'a o nuqsan

ke malik nahi hain.

5. Du'a: [Shirk aur Riyakaari se bache rehne ke liye Allah ki bargaah mein du'a ki jaye] Hadees mein is tarah ki aik du'a aayi hai:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ

"Aye Allah! Main Teri panah maangta hoon keh main Tere saath Janbujhkar kuch shareek thehraun aur jis cheez ko main nahi janta uspar Teri maghfirat ka talab gaar hoon."



JAB IBADAT SE MAQSOOD DUNIYA HO?

MAQSOOD-E-'IBADAT:

Koi Insaan ibadat ko mahaz isliye baja laye ke us se koi duniyavi faida ya man-fa'at hasil karsake.

ISKI MISAAL:

1. *Kitne hi log isliye Hajj karte hain taake wo maal hasil karen.*
2. *Kitne hi log Jihaad karte hain taake wo maal-e-gha-neemat hasil karen.*
3. *Kitne hi muazzin isliye Azaan dete hain taake unhen tankhwah mile.*
4. *Kitne hi log shar'ai uloom isliye hasil karte hain taake wo mansab paalen ya phir unhen a'laa degree miljaye.*

ISKA HUKM:

Iski do (2) aqsaam hain:

1. *Uska saara aml ya aml ka aksar hissa duniya talbi ke liye ho.*
- Aisa karna Shirk-e-Akbar hai.*
2. *Koi khaas muta'ayyan kaam duniyavi gharz ke liye ho, Yeh Shirk-e-Asghar hai, is se aml zaye' hojata hai.*

IBADAT SE DUNIYA TALBI PAR DARAO!

Allah Ta'aala irshad farmaate hain keh:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهُنَّ أَفْئِدَتُهُنَّ فَأَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ

"Jo log b/s is duniya ki zindagi aur uski khush numaiyon ke talib hote hain unki kaarguzri ka saara phal Hum yaheen unko dedete hain aur is mein unke saath koi kami

nahi ki jaati, magar Aakhirat mein aise logon ke liye aag ke siva kuch nahi hai, (Wahan malum hojayega keh) jo kuchh unhon ne duniya mein banaya wo sab malya met hogaya aur ab unka saara kiya dharaa mahaz batil hai."

(Hood:15-16)

Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Jo koi aisa ilm seekhta hai, jo keh sirf Allah ki razamandi ke lye seekha jana chahiye, magar yeh is lye seekhta hai taake duniya ka koi faida hasil karsake, aisa insaan Jannat ki khushboo tak nahi sunghega."

[Ahmad wa Abu Dawood]



GHAIRULLAH KI QASAM UTHANA

[HALF]QASAM KA M'ANA:

"Lughat" mein; Iltizam karne, apne upar lazim karne ko kehte hain.

"Istelah" mein kisi sahib e azmat ka naam lekar kisi baat ki takeed karna [Pukhta karna], uske liye huroof e qasam mein se koi aik huraf iste'mal kiya jaata hai.

HUROOF E QASM TEEN HAIN: BAA, WAW, TAA:

Halaf ke deegar naam:

1. Yameen.
2. Qasam.

MASHROO QASAM: wo qasam hai jo keh: Billah keh kar ho, (Aise hi Wallah aur Tallah aur wa billah bhi kaha jasakta hai)

Ya Allah Ta'aala ke Asma mein se kisi ism e mubarak ke saath qasam uthayi jaye jaise: War rahman; Wal Azeem; Was Samee'. Ya phir Allah Ta'aala ki sifaat mein se kisi sifat ke saath qasam uthayi jaye jaise: Bi 'Izzatillah; Bi 'Izzatir Rahman; War Rahmatillah, Wa ilmillaah.

GHAIRULLAH KI QASM UTHANE KA HUKM:

Iski (2) do aqsaam hain:

1. Agar uski t'azeem aisa karraha ho jo keh ibadat ke darje tak pohanchti ho; goya keh wo iski aisi azmat bajlata ho jaise Allah Ta'aala ki azmat ya us se bhi sakht.

To aisa karna Shirk-e-Akbar hai.

2. Agar uski t'azeem to karta ho magar wo is darje ki na ho keh Allah Ta'aala ki t'azeem ke barabar ho, Aisa karna Shirk-e-Asghar hai.

Half bighairillah ke Shirk hone ki daleel:

Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

"Jisne ghairullah ki qasam uthayi usne yaqeenan kufr kiya, ya shirk kiya."
(Ahmad, Abu Daud)

HALF BIGHAIRILLAH KI MISAALEN:

1. Awliya Allah ki Qasm uthana.
2. Jaah e Nabi ya jaah e Awliya ki qasm uthana.
3. Afraad ki zindagi ki qasam uthana (jaise tere baap ki qasam)
4. Amanat ya sharf ki qasam.
5. Aise hi apne aaba o ajdaad ki qasam bhi nahi khaani chahiye aur qasam lene waale ka farz hai keh qasam ke b'ad apne mukhalif se muta'alliq husn e zan rakhe, Sayye-duna Abdullah bin Umar raziyaallahu anhum se riwayat hai keh Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

لَا تَحْلِفُوا بِآبَائِكُمْ، مَنْ حَلَفَ بِاللَّهِ فَلْيَصْذُقْ وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلْيَرْضَ
وَمَنْ لَمْ يَرْضَ فَلْيَسْ مِنْ عِبَادِ اللَّهِ

"Apne baap dadaon ki qasmen na khao! jo Allah Ta'aala ki qasam khaye wo sach bole, aur jiske liye Allah Ta'aala ki qasam khaye, use razi rehna chahiye aur jo razi na ho, Wo 'IbaadAllah (Allah ke naik bandon) mein se nahi hai."

(Sunan Ibn e Maja:2131)

HALF KE MUFEED AHKAM KA KHULASA:

1. Ghairullah ki qasam uthana haram hai, isliye keh aisa karna shirk ke zumre mein aata hai.
2. Allah ke Naam par jhooti qasam khane ki mumana'at.
3. Bila Zarurat qasam uthane ka haram hona, bhale insaan sachcha hi kyun na ho, isliye keh is mein Allah Ta'aala ki azmat ke saath khilwaad hai.
4. Zarurat ke waqt jab insaan sachcha bhi ho to qasam uthane ki ijazat hai.

GHAIRULLAH KI QASAM KA KAFFARAH:

Insaan ko chahiye keh aisi surat mein yun kahe:

"LA ILAHA ILLALLAAHU"

Iski daleel: Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعُزَّى ، فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ

*"Jo koi qasam uthaye aur apni qasam mein yun kahe:
Laat aur Uzza ki qasam; to use chahiye keh yun kahe:
'La ilaha illallaah'."*

(Bukhari, Muslim)



ALLAH AUR MAKHLUQ KO LAFZ E "AUR" SE SHAREEK KARNA

IS SE MAQSOOD:

Kisi bhi mu'amale mein iske wuqu' pazeer hone ke liye Allah Ta'aala aur makhlooq ke darmiyaan lafz "aur" se shirakat daari qayem karna.

ISKI MISAALEN: [Yun kaha jaye keh]:

1. Jo Allah Ta'aala chahe aur aap chahen.
2. Main Allah Ta'aala se ummeed karta hoon aur aapse ummeed karta hoon.
3. Main Allah Ta'aala se aur aapse madad maangta hoon.
4. Mera Allah Ta'aala ke aur aap ke elawah koi nahi.
5. Agar Allah Ta'aala aur Aap na hote tou mein halak hojata.

AUR ISKE MUSHABEH DEEGAR KALAM:

Iska hukm:

Iski (2) do aqsaam hain:

1. Agar wo in dono ke mabain musawaat ka aiteqad rakhta hai to phir aisa kehna Shirk-e-Akbar hai agarche wo uske darmiyaan lafz e "phir" bhi istem'al kare.
2. Agar musawaat ka aiteqad na rakhta ho to phir Shirk-e-Asghar hai.

Aise alfaz mein haqq to ye hai keh is ke do maratib hain:

- 1) Musawaat ke aiteqad ke baghair is mein lafz e "phir" istem'al kiya jaye, masalan yun kahe: "jo Allah chahe aur phir aap chahein" "Main Allah se madad ka suwal karta hoon aur phir aap se madad maangta hoon.

Jo Allah chahe aur Aye Muhammad Sallallahu alaihe wa sallam

jo aap chahen ke alfaz zaban se nikalna shirk hai, Zamana e Nabawi ke yahudi aur eisai bhi in alfaz ko shirk qarar dete the, Sayyedah Qateelah raziyaallahu anha riwayat karti hain keh :

“Aik yahudi ne Rasoolullah Sallallahu alaihe wa sallam se aa kar kaha keh: 'tum log is taur par murtakib e shirk hote ho keh kehte ho, jo Allah Ta'aala chahe aur tum chaho, neez kehte ho K'abah ki qasam!' Pas Rasoolullah Sallallahu alaihe wa sallam ne hukm diya keh jab wo qasam khana chahein to (k'abah ki qasam na kahen balke) Rabb-e-k'abah ki qasam kahen aur ye kahen keh jo Allah Ta'aala chahe aur phir tu chahe.” (Nasai)

2) Ye ke jumlah umoor ko Allah Ta'aala ki taraf mansoob karde, yani yun kahe: “Jo sirf aik Allah chahay, main sirf aik Allah Ta'aala se madad chahata hoon, aur is tarah baqi kalam bhi yehi rawish ikhtiyar kare, yehi afzal aur behtar hai.

Lafz “Aur” aur “phir” mein farq:

1. Jab lafz “Aur” se atf kiya jaye (joda jaaye) to milane aur barabari ke liye aata hai.
2. Jab lafz “phir” se atf ho to uska taqaza itteb'a (peeche aane) ka hota hai.



AGAR WAGAR KEHNA

Iske istemal ke liye teen (3) ahwaal hain:

1. Jawaaz:

Jab lafz e "Agar" sirf ittela' dene ke liye istemal kiya jaye, masalan yun kaha jaye: "Agar" aap dars mein shareek hote to zarur faida uthate.

Iski misaal:

Nabi e Kareem Sallallahu alaihe wa sallam ne farmaaya: "Jo baat mujhe ba'ad mein m'alum hui agar pehle hi m'alum hoti to main hadees (Qurbani) saath na leta aur agar mere saath hadees na hoti to main bhi halal hojata."

2. Mustahab:

Jab lafz e "Agar" khair o bhalayi ki tamanna ke liye istemal kiya jaye- Maslan yun kahe: "Agar mere paas maal hota to main sadaqah karta."

Iski daleel: Rasoolullah Sallallahu alaihe wa sallam ka wo farmaan e mubarak hai jo Aap Sallallahu alaihe wa sallam ne chaar (4) aadmiyon ka qissa bayan karte huye irshad farmaaya: "unmein se aik ne kaha tha:

"Aur agar mere paas maal hota to main bhi fulan aadmi ki tarah amal karta'."

Yani usne khair aur bhalayi ki tamanna ki thi, is par Aap Sallallahu alaihe wa sallam ne farmaaya:

"ye insaan apni niyyat par hai; aur un donon ka ajr barabar hai."

[Ahmad aur Tirmidhi]

3. Mumana'at:

Jab lafz e "Agar" in teen suraton mein istemal kiya jaye:

1. Shari'at par aiteraz.

Iski daleel: [Munafiqeen se naql kardah] Allah Ta'aala

ka ye farmaan hai:

لَوْ أَطَاعُوا نَمَا قُتِلُوا

"Agar wo hamari baat maan lete to na maare jaate."

[Surah Aal e Imraan: 03:168]

2. Taqdeer par aiteraz.

Iski daleel: [Munafiqeen se naql kardah] Allah Ta'aala ka ye farmaan hai:

يَقُولُونَ لَوْ كَان لَنَا مِّنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا

"Wo kehte hain keh agar hamare bas ki baat hoti to ham yahan qatl hi na kiye jaate." [Aal e Imraan: 03:154]

3. Shar w burayi ki tamanna:

Iski daleel Rasoolullah Sallallahu alaihe wa sallam ka farman e mubarak hai jo Aap Sallallahu alaihe wa sallam ne chaar aadmiyon ka qissa bayan karte hue irshad farmaaya: "un mein se aik ne kaha tha : "Aur Agar mere paas maal hota to main bhi fulahn aadmi ki tarah amal karta'."

Yani usne shar aur fasad ki tamanna ki thi, ispar Aap Sallallahu alaihe wa sallam ne farmaaya: "ye insaan apni niyat par hai; aur in donon ka gunah barabar hai.

[Ahmad wa Tirmidhi]

Is baab mein insaan ko masaiyb aur mushkilat ke waqt sabr aur burdbaari ikhtiyar karne ki talqeen ki gayi hai aur jo log sabr ka daman haath se chhod dete hain aur apne aapko taqdeer ki girift se aazad rakhne ki koshish karte hain unki mazammat ki gayi hai, masayib wa mushkilat ke waqt jaza' faza' karna shari'at e Islamia mein mana' hai; aur ispar sakht tareen waeed sunayi gayi hai, lehaza har musalmaan par lazim hai keh wo taqdeer e Ilaahi ke saamne sar e tasleem kham karke Allah Ta'aala ki bandagi ka fareeza anjaam de. Iski surat sirf ye hai keh insaan masayib wa mushkilat ko khanda peshaani se bardasht kare aur sakht tareen halaat mein sabr o

isteqamat ka muzaharah kare.

Kyun keh imaan ke (6) chhay usoolon mein se aik ye hai keh Insaan taqdeer-e-Ilaahi par kamil imaan rakhta ho.

Sahih muslim mein Abu Hurairah raziyaallahu anhu se marwi hai keh Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

“Nafa' bakhsh cheez ki hirs kar aur Sirf Allah Ta'aala hi se madad maang aur aajiz na ban aur kisi waqt agar musibat mein giriftar hojao to ye na kaha karo 'agar main aisa karta to yun hota' balkeh ye kaho keh Allah Ta'aala ne muqaddar kiya aur jo Us ne chaha wohi hua kyun keh 'Agar Wagar' shaitaani amal ka darwaza khol deta hai.”

Is saare kalaam ka khulaasa yeh hai keh:

1. Agar is lafz ka istemal Allah Ta'aala ki qaza wa qadr par aiteraz karte hue kiya jayega to iska qayel gunahgaar hoga.

Masalan: Agar fulan shakhs safar karne se b'az rehta to use maut ka hadesa pesh na aata, waghairah.

2. Agar iska istemal kisi bure fe'l ki tamanna ke liye kiya jayega to bhi uska qayel gunahgaar hoga.

Masalan: Agar mere paas maal hota to main us se lahw wa la'aib aur mausiqi ke aalat khareedta.

3. Agar iska istemal achche kaam ki tamanna ke liye ho to iska qayel ajr payega.

Masalan: Agar mere paas maal maujud hota to main masjid ta'meer karwata.

4. Agar iska istemal mazkurah bala ma'ani mein se kisi aik ke liye bhi na ho, to phir uske qayel ko na to ajr o sawab milega aur na hi wo kisi gunah ka murtakib hoga,

masalan: qayel ka ye qaul ke masjid ko ye raasta jaata hai, agar aap udhar se jayenge to woh aap ko door padega.



ZAMANE KO GAALI DENA

Is se Maqsood:

Dahr se murad [Waqat aur] zamana hai; Ise gali dena aur bura bhala kehna ghalat hai.

ZAMANE KO GAALI DENE KA HUKM:

Iski teen (3) aqsaam hain:

1. Agar Maqsood sirf khabr dena ho, gaali dena aur malamat karna maqsood na ho to aisa karna jayez hai.

Iski misaal: Koi yun kahe "Aaj din ki garmi se ham bahut tang aagaye."

Jaise keh Loot alaihissalam ne kaha tha:

هَذَا يَوْمٌ عَصِيبٌ

"Aaj ka din bahut hi sakhti ka din hai." (Hood:77)

2. Zamane ko is wajah se bura kehna keh wahi kaargar hai:

Jaise keh wo shakhs jo ye aiteqad rakhta ho keh zamana hi shar wa khair lekar aata hai, ye Shirk-e-Akbar hai.

3. Zamane ko isliye bura bhala kehna keh fulan waqt mein is par museebat ki ghadi aayi, Halankeh uska ye aiteqad ho keh is museebat ka khaliq Allah Ta'aala hi hai.

Is tarah kehna aur aiteqad rakhna bhi haram aur kabeerah gunaahon mein se aik gunah hai.

ZAMANE KO GALI DENA ALLAH TA'AALA KO TAKLEEF DENA HAI:

Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

قَالَ اللَّهُ تَعَالَى: يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ وَفِي رِوَايَةٍ لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ

"Allah Ta'aala irshad farmaate hain: Ibn e Adam

zamane ko gali dekar Mujhe takleef deta hai kyun keh Main hi zamana hoon, din aur raat mein tabdeeli Main hi karta hoon "Aik riwayat mein ye alfaz hai keh "Zamane ko gaali na do kyun keh Allah hi zamana hai."

MAIN HI ZAMANA HOON: is se murad ye hai keh Main hi zamane ko badalne Wala hoon.

AHAM NOTE:

Dahr: Allah Ta'aala ke Asma e Husna mein se nahi hai.



ALFAZ KE MUT'ALLIQ DO MUFEED QAWAID

Haram kalam se zuban ko rokna wajib hai: Jaisa keh chughal khori; gheebat aur jhoot.

Aur Shirkiya kalam: Jaise ghairullah ke naam ki qasam khana.

Isliye keh insaan se har us lafz ke muta'alliq suwal hoga jo uske munh se nikalta hai, Allah Ta'aala ka farmaan e giraami hai:

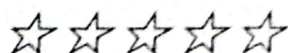
مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

"Wo koi bhi baat nahi bolta magar uske paas aik nigraan tayyar hota hai." [SURAH QAAF: 18]

Kabhi aisa bhi hota hai keh insaan ki zuban se nikalne waale aik kalme ki wajah se insaan deen-e-Islam se kharij hojata hai, pas isliye wajib hota hai keh insaan apni zuban se nikalne waale alfaaz aur kalimat ki hifazat ka ehtemam kare.

Wo alfaaz aur kalimat jin mein shirk ka ehtemal ho:

Aise alfaz ka istemal karna jayez nahi, is liye keh aise kalimat ke istemal se shirk ke wuqu' pazeer hone ka andesha rehta hai ya phir ye kalimat uske liye shirk ka darwaza bhi sabit hosakte hain.



BID'AT KA M'ANA AUR MAFHOOM

BID'AT KA M'ANA:

"Lughat" mein baghair kisi sabiqah misaal ke koi nayi cheez aijaad karlena.

"Shara' mein Deen mein jo cheez baghair kisi daleel ke aijaad karli jaye.

BID'AT KI AQSAAM:

1. Aadaat mein bid'at : Jaise keh jadeed technology ki nayi nayi aijaadaat, ye cheezen mubah hain, isliye keh aadaat mein asal mubah hona hai.

2. Deen mein Bid'at: Aisa karna haram hai, isliye keh Deen mein asl hukm shari'at hai.

DEEN MEIN BID'AT KI AQSAAM:

Deen mein bid'at ki teen aqsaam hain:

(i) Aiteqadi Bidd'at: Aisa aiteqad rakhna jo Allah aur us ke Rasool Sallallahu alaihe wa sallam ke bataye huye aqeede ke khilaf ho.

Iski misaal: Jaisa keh tamseel, tateel aur taqdeer ke inkar ki bid'at.

(ii) 'Amali Bid'at: Yani Allah Ta'aala ki ibadat us tarah se karna jo tareeqah khilafe shara' ho. Masalan:

(a) Aisi Ibadaat aijaad karlena jo shari'at mein aslan maujood nahi.

(b) Ba'az mashroo' ibadaat mein kami ya beshi karna.

(c) Mashroo' Ibadat ko kisi naye aur bid'ati tareeqe se ada karna.

(d) Aisi ibadaat ke liye auqat khaas karna jinke liye koi waqt khaas nahi hai.

Inki misaalen:

Qabron par dargaahen aur qubbe banalena.

Nayi nayi eidein aijaad karlena, Aur nayi nayi taqreebaat.

(iii). Bid'at e Tark: Murad hai kisi mubah fe'l ko chhod dena, ya kisi aise kaam ko tark kardena jiska karna ba taur-e-Ibadat matlub ho.

iski misaalen:

Ibadat khayal karte hue gosht ka khaana chhod dena, ya ibadat ke liye shadi ka tark kardena.

HUKM KE AITEBAR SE BID'AT KI AQSAAM:

Is lehaz se bid'at ki (2) do aqsaam hain:

1. Bid'at e makaffirah: Jis bid'at ka karne wala dairah e Islam se kharij hojata hai, iski misaal:

Jaise Raafiziyaon ki bid'at aur aqeedah e khalq e Qur'an.

2. Bid'at-e-Mufsiqah: [Fisq mein muhtilah karne waali bid'at]: Is bid'at ka irtekar karne wala gunahgaar hota hai, magar deen-e-Islam se kharij nahi hota, iski misaal:

Ijtemayi zikr aur 15 shabaan ki raat ko ibadat ke saath khaas karna.

BID'AT SE TAHZEER AUR USPAR RAD:

Is baab mein aik aayat aur do(2) ahadees kafi hain:

1. Allah Ta'aala ka farmaan hai:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

"Aaj ke din Main ne tumhare liye tumhara deen kamil kardiya aur tum par Apna in'aam bharpur kardiya aur tumhare liye islam ke deen hone par razamand hogaya."

(Al Maida:3)

2. Rasoolullah Sallallahu alaihe wa sallam ne irshad farmaaya:

مَنْ أَحْدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Jis ne koi aisi cheez aijaad ki jispar hamari shari'at ka hukm nahi ; wo mardood hai." (Bukhari w Muslim)

Aur Sahih Muslim ki riwayat ke alfaaz hain:

مَنْ عَمِلَ عَمَلًا مَالِيَسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Jisne aisa aml kiya jispar hamari shari'at ka hukm nahi; wo mardood hai."

3. Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Sab se buri cheez nai aijaadaat hain, aur har nai aijaad bid'at hai, aur har bid'at gumraahi hai", aur farmaaya: "har gumraahi ka thikana jahannum ki aag hai."

[Sahih Muslim]

KIYA BID'AT E HASANAH AUR BID'AT E SAYYIAH BHI HAI?

Ba'az logon ne bid'at ki taqseem kuch is tarah ki hai:

- 1. Bid'at-e-Hasanah*
- 2. Bid'at-e-Sayyiah*

Aisa karne wala ghalat kaar wa khatakaar hai, ye taqseem Rasoolullah Sallallahu alaihe wa sallam ke is farmaan ke khilaf hai:

"Aur har bid'at gumraahi hai."

Isliye keh Rasoolullah Sallallahu alaihe wa sallam ne har bid'at par gumraahi hone ka hukm lagaya hai, aur yeh insaan kehna chahta hai keh har bid'at gumraahi nahi hai balkeh kuch bid'at e Hasanah [Achchi] bhi hoti hain.

BID'AT KE GHALBE WA ZUHUR KE ASBAAB:

Jumla asbaab mein se chand aik ye hain:

- 1. Ahkam-e-Deen se jahalat.*
- 2. Itteba e hawaa*
- 3. Ba'az afraad ki aaraa wa aqwaal par ta'ssub.*
- 4. Kuffar ki mushabahat.*
- 5. Aisi mauzoo' ahadees par aitemad jinki koi asl nahi.*
- 6. Aisi aadaat wa khurafaat jinhen na hi shar'ai daleel se sabit kiya jasakta hai aur na hi iske liye aqli gawaahi pesh ki jasakti hai.*

BID'AT KI MA'ARIFAT AUR UN PAR RAD KE DO AHAM QAWAID:

1. Pehla Qaida: Ibadaat mein asl mumana'at hai, yahan tak keh kisi cheez ke ibadat hone par koi shara'i daleel paayi jaye.

2. Har wo ibadat jiske fe'l ka muqtazaa aur daa'yi wa sabab Rasoolullah Sallallahu alaihe wa sallam ke ahad mein maujood tha, magar na hi Rasoolullah Sallallahu alaihe wa sallam ne wo kaam kiya aur na hi aap Sallallahu alaihe wa sallam ke Sahaaba e kiram mein se kisi aik ne koi aisa kaam kiya, to ye is kaam ki adm e mashroo'iyat ki daleel hai.

DO (2) AHAM TAMBEEHAT:

1. Imam Malik rahimahullah farmaate hain:

"Jis insaan ne deen mein koi bid'at aijaad ki aur wo use bidd'at-e-Hasanah khayal karta ho, to wo khayal karta hai keh Muhammad Rasoolullah Sallallahu alaihe wa sallam ne Allah ka paigham pahunchane mein khayanat ki hai, isliye keh Allah Ta'aala ka farmaan hai:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

"Aaj ke din Main ne tumhare liye tumhara deen kamil kardiya aur tum par Apna in'aam bharpur kardiya aur tumhare liye islam ke deen hone par razamand hogaya."

(Al Maida:3)

Pas jo cheez us din deen nahi thi wo aaj deen nahi ho sakti"

2. Allamah Shaykh Albani rahimahullah farmaate hain:

"Jaan lijiye keh koi insaan agar mamuli si bhi bid'at aijaad karta hai to aisa karna haram hai, pas jaisa keh ba'az logon ka khayal hai bid'at mein koi bhi cheez aise makrooh ke darje mein bhi nahi"

UMMAT MEIN PHAILI HUI CHAND BID'AAT:

1. Nabi e Kareem Sallallahu alaihe wa sallam ka meelad manana (aise hi dusre logon ki salgira waghairah manana).
2. Isra aur Meraj ki raat jashn manana.
3. Shabaan ki (15) pandarhween raat ka jashn.
4. Yaum-e-paidaish manana.
5. B'az maqamaat aur b'az zinda ya murda afraad ke baqayaa jaat se tabarruk hasil karna.
6. Ijtemayi zikr ki mehfil lagana.
7. Mukhtalif program mein murdon ke eesal e sawab ke liye Fatihah padhne ki darkhast karna.
8. Rajab ke maheene ko Umrah ya deegar ibadaat ke liye khaas karna.
9. Ounchi aawaz mein namaz ki niyyat karna.
10. B'az ashkhas ki jaah wa shakhsiyaat ka waseelah pakadna.

Faidah: Itteba-e-Sunnat usi waqt hai jab amal chhay (6) cheezon mein shari'at ke mutabiq ho:

Shurut e itteba aur mukhalafat ki misaal:

1. **Sabab:** jaise koi barish hone par do (2) rak'at namaz padhe.
2. **Jins:** jaisa keh koi Zakat ul Fitr naqdi mein de.
3. **Miqdar:** jaise keh koi jaan bujhkar Magrib ke chaar rak'at namaz padhle.
4. **Kaifiyat:** jaise koi wudhu paun dhone se shuru kare.
5. **Waqt:** jaise keh Ramazan mein chasht.
6. **Jagah:** jaise keh Sahra ya bayabaaan mein aitekaf baithna.



DAWAT E TAWHEED

Dawat-e-Ilaahi bahut badi manzilat waali cheez hai, iski fazeelat bahut azmat waali hai, yeh Anbiya wa mursaleen alaihimussalam ka wazeefah [aur unki zimmedari] hai aur Awliya wa saliheen rahimahumullah ka maidan-e-amal hai, Allah Ta'aala ka farmaan hai:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالتِّي هِيَ أَحْسَنُ

"Apne Rabb ke raaste ki taraf hikmat aur achchi naseehat ke saath bula aur unse us tareeqe ke saath behas kar jo sabse achha hai." [Surah Nahl: 125]

Neez Allah Ta'aala ka farmaan hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

"Farmaadijiye: 'meri raah yehi hai, main aur mere pairokaar Allah ki taraf baseerat ke saath bula rahe hain."

[Surah Yusuf: 108]

Rasoolullah Sallallahu alaihe wa sallam ne Khaiber ke mouqe par Hazrat Ali raziyaallahu se farmaaya tha:

"Allah ki qasam! Allah Ta'aala agar tumhare zariye se kisi aadmi ko hidayat de de to tumhara ye fe'l tumhare liye surkh ounton ke ghalle se ziada achha hai."

(Bukhari, Muslim)

Neez Rasoolullah Sallallahu alaihe wa sallam ne farmaaya:

"Jis ne hidayat ki baat ki taraf dawat di, uske liye utna hi ajr hai jitna us baat ke maanne walon ke liye hai, aur un mein se kisi ke ajr mein kuchh bhi kami waq'e nahi hogi."

(Muslim)

Sabse pehli dawat tawheed ki taraf di jayegi:

Sabse pehle jis cheez ka seekhna, samajhna, aur use nafiz karna wajib hota hai, wo Allah Ta'aala ki tawheed

hai, iski daleel ye hai keh Jab Rasoolullah Sallallahu alaihe wa sallam ne Hazrat Mu'aaz bin Jabal raziyaallahu anhu ko Yemen ki taraf rawana farmaaya, to unhen yun wasiyyat ki:

"Sabse pehle unhe iski dawat dena keh wo is baat ki gawaahi den keh Allah ke siwae koi mabood e bar haq nahi." Aik riwayat mein hai: "Allah ko aik maannen (aur meri risalat ko maannen)." [Muttafaq alaih]

DAWAT-E-TAWHEED KE WASAYIL:

Zel mein Dawat-e-Tawheed ke b'az aise wasayil darj kiye jarahe hain jo keh tamam logon ke liye munasib hain. Aur un mein koi badi mashaqqat bhi nahi.

1. Dawat-e-Tawheed par mushtamil kutb aur manshoorat chhapwa kar taqseem kiye jayen.
2. Tawheed ki dawat par mushtamil kitaabon ki taqseem ke liye ahl e tijarat se baat cheet karna.
3. Tawheed ki dawat par mushtamil cassette taqseem karna.
4. Duroos, taqareer, w'az wa naseehat ke zariye tawheed wazeh karna, aur is silsile mein Ulama aur du'aat ke saath raabta karke program tay karna.
5. Ghar mein apne ahl e khaana aur bacchon ko tawheed ki taleem dena, aur unhe aqeedah ki kitaaben padhana, bachchon ke maabain in'aami muqabale karwana.



TAWHEED AUR AQEEDAH KI AHAM KUTUB

BIRADAR-E-MUKARRAM! Zail mein aqeedah e tawheed ke muta'alliq kuchh aham kitaabon ki fehris di jaa rahi hai, meri ye naseehat hai keh in kitaabon ko hasil kiya jaye aur inka mutala'ah kiya jaye.

Taakeh deen mein aap ki baseerat mein izafa ho aur kamyabi ki shah e raah par chal saken aur us kamyabi ki raah par gamzan hon jiska raahi najaat yaafta hota hai, aur faida uthaata hai aur jo koi is raah se munh mod leta hai woh na kaam wa na murad hojata hai.

Aye Biradar-e-mukarram! Jaan lijiye keh Tawheed ka mutala'ah karna aur aqeedah ki taleem hasil karna tafaqquh fid Deen ki sab se badi aur aham tareen aqsaam mein se hai, ba'az Ulama-e-kiram ilm ki taqseem yun kiya karte the:

Fiqh-e-Akbar: *is se murad Tawheed aur Aqeedah ke masayil hua karte the.*

Fiqh-e-Asghar: *Is se murad Ibadaat aur mu'amalat ke ahkaam wa masayil hua karte the.*

AB UN KITAABON KE NAAM AAP KI KHIDMAT MEIN PESH HAIN:

- 1- Usoole thalatha
- 2- Qawaide Arb'ah
- 3- Kashfush-shubuhaat
- 4-Kitabut-tawheed

[Ye tamam kitaabein Shaikh Muhammad bin Abdul Wahhab Rahimahullah ki hain]

- 5- Majmoo'ah at Tawheed an Najdiyah
- 6- Fathul majeed sharah kitaab at Tawheed by shaikh Abdur Rahman bin hasan Rahimahullah

7-Taiseerul azeezil hameed sharah kitaab atTawheed by shaikh sulaiman Bin Abdullah Rahimahullah.

8-m,aarijul- qabool

9- A'alaamus Sunnatil manshoorah.

[Ye donon kitaabein hafiz Hukmi Rahimahullah ki hain]

10- Al qawlul mufeed sharh kitaab atTawheed by shaikh Muhammad bin saleh al Uthaymeen Rahimahullah.

11- Kitaabut-tawheed

12- Al irshadu ilaa saheehil ai'tiqaad

[Ye dono kitabain shaikh Saleh Al Fawzan Hafizahullah ki hain]

13- Aqeedah wastiyah Shaikh ul Islam Ibnu Taymiyyah Rahimahullah

14- sharh Aqeedah wastiyah Muhammad bin saleh al Uthaymeen Rahimahullah

15- sharh Aqeedah wastiyah shaikh Saleh Al Fawzan Hafizahullah

16- Al qawaidul muthla fee sifaatillahil wa asmaaihil husna shaikh Muhammad Bin saleh al Uthaymeen Rahimahullah

17-Aqeedah tahawiyyah aur uski sharah libnu abil izz al hanafi Rahimahullah

In ulema e kiraam ki kitaab aur fataawa parhne ki bharpoor koshish karein

☆ Shaikhul Islam Ibnu Taymiyyah Rahimahullah

☆ Shaikhul Islam Ibnu Qayyim Rahimahullah

☆ Shaikhul Islam Muhammad bin Abdul Wahhab Rahimahullah

☆ Shaikh Abdul Azeez bin Abdullah bin baaz Rahimahullah

☆ Shaikh Muhammad Bin saleh al Uthaymeen Rahimahullah..

☆ Shaikh Abdullah alJibreen Rahimahullah

☆ Shaikh Saleh alFawzan Hafizahullah

Inke elawah bhi jin bade ulama e karaam ki kitaabein aqeedah aur Tawheed ke muta'alliq mil jayen to unke mutala'e ka ehtemam karna chahye.

☆☆☆☆☆

KHATEMA

Is kitaabchhe ke Aakhir mein Main Hamd o Sana aur Shukr guzari ke sath Allah ki bargaah mein mutawajjeh hota hoon jo usne mujhe is kaar-e-khair ki toufeeq di aur mere lie asaani paida ki.

Aur main ummeed karta hoon keh ye kitaabcha Tawheed ki wazahat mein madadgaar sabit hoga, Main ne koshish ki hai keh iske masayil ko baham qareeb karke asaan tareen surat mein bayan kiya jaye.

Main Allah Ta'ala Ghalib aur Qudrat wale se Dua karta hoon keh wo har us insaan ko jaza e khair ata farmaaye jo is kitaabche ki nashro isha'at mein hissa le aur Allah Ta'ala unhe dugna chaugna ajr-o-Sawab ata farmaaye.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى نَبِيِّنَا مُحَمَّدٍ وَعَلٰى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

5 December 2012...Raate 10-11...Chahar shambah

Aaj muarrakha 12-12-12 ko is kitaab ki Muraaj'at wa tasheeh mukammal hogayi.

وَلَكَ الْحَمْدُ يَا رَبَّ الْعَالَمِينَ

